

# THE BIBLICAL BACKGROUND OF EVANGELISM

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A Lecture Series by  
Samuel H. Moffett



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Four Lectures by  
Dr. Samuel H. Moffett

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Dr. Moffett served as the Director of the Department of Youth Work for the Presbyterian Board of Foreign Missions from 1945 to 1947. While serving as a Presbyterian missionary to China in the years 1947 to 1951 he served on the faculties of Yenchine University, Peking, China; and the Nanking Theological Seminary, Nanking, China. He returned to the United States in 1953 and served for two years on the faculty of the Princeton Theological Seminary. In 1955 he began his service to the Church in Korea.

Dr. Moffett is presently a member of the Korean-American Association, and a Councillor of the Royal Asiatic Society (of which he has just been nominated President). He is also a contributing editor to *Christianity Today* and *Presbyterian Outlook*.

His other publications include: "Where'er the Sun", New York (1953), "En la Rnta del Sol", Buenos Aires (1954 Spanish translation) and "The Christians of Korea" New York (1962).

## PREFACE

If there was ever a time when the Protestant Church needed to examine and discover again "The Biblical Background of Evangelism" that time is now. If there was ever a man providentially prepared to lead the church in that experience of searching the Scripture for the mandate of God for our day, that man is Dr. Samuel H. Moffett. Dr. Moffett, a distinguished missionary statesman, was invited by Presbyterians United for Biblical Confession to be the keynote speaker at a series of Conferences on Evangelism sponsored by P. U. B. C. The printing of Dr. Moffett's lectures will insure a wider examination of the challenge of a vital evangelism for our time.

Unfortunately, the polarization which has developed in our country has also come into all areas of the life and word of the Church, so much so that the major thrust of most denominations seems to be in the direction of "evangelizing the structures of society." Who will evangelize the inhabitants of the structures? What form will that evangelizing take? Or to put it another way, how can "presence and proclamation" be combined so that the whole man is able to respond to the redeeming grace of the Lord Jesus Christ?

Dr. Moffett's forthright presentation of the Biblical background of evangelism can provide the foundation upon which, by the grace of God, the Church can move out into our complex society as the servant church who like her Master "came not to be ministered unto but to minister." Dr. Moffett believes that the Church can be evangelistic and Biblically orientated and at the same time imaginatively and effectively cognizant of her witness in the midst of the social ferment in which she has been placed.

Since the adoption of "The Confession of 1967" P. U. B. C. has recently broadened its scope of interest and modified its name to "Presbyterians United for Biblical Concerns." Article two of its constitution states the purpose of this denomination-wide organization:

Presbyterians United for Biblical Concerns is a fellowship of United Presbyterian Churchmen who love Christ, the Church and all men because of Christ and the Church. The purpose of this fellowship is to offer an opportunity for study and expression of issues creating deep concern in our communion and for mutual enrichment within the framework of the United Presbyterian Church in the United States of America. All laymen and clergymen within the Church who would like to discuss with positive spirit these basic issues in a desire to continue within our denomination its unique Protestant and Reformed emphasis are invited to participate in this fellowship.

May God who raised Jesus Christ from the dead use Dr. Moffett's witness and P. U. B. C. for the redemption of men and the strengthening of the Kingdom of God.

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## I. What is Evangelism?

Two classes of people, Presbyterians and Theologians, I regret to say, have something of a reputation for their skepticism about evangelism. "Theologians," says Dr. Hoekendijk of Union Seminary, "have been among the most unconquerable saboteurs of evangelism."<sup>(1)</sup> And some Presbyterians, rather than evangelize, seem to take a perverse pride in losing members as if this attested to the fearlessness of their prophetic preaching which may sometimes be true - but may more often testify rather to the peripheral nature of their preaching, articulate at the active edge, but silent at the vitalizing center where commitment to Christ begins.

No Christian today, not even a theologian or a Presbyterian, can any longer afford the luxury of indifference to the call of evangelism. "Even theologians," says Dr. Hoekendijk, "seem to have rediscovered here and there (evangelism's) relevance. They realize that they jeopardize the Biblical authenticity of their thinking if they go on refusing to acknowledge that the church is set in this world with the sole purpose of carrying the gospel to the ends of the earth..."<sup>(2)</sup>

As for Presbyterians, can any Calvinist who has read his church history defend the proposition that evangelism is unpresbyterian? In less than eleven crucial years, from 1555 to 1566, 121 evangelists, personally trained by Calvin, were dispatched into persecuted France from Geneva. In their first four years those pioneer Presbyterian evangelists founded 2000 new French Calvinist congregations. Evangelism is as Presbyterian as John Calvin.

But the first question to ask about evangelism is not, Are we for it or against it? , but rather, What is it?

Unfortunately, one of the symptoms of the sickness of the church in our time is that such a question is more apt to split Christians into controversy, than unite them in mission. Philip Potter, in an excellent paper, "Evangelism and the World Council of Churches," notes with concern that an opinion poll on missionary priorities put "meeting human need" as the most favored priority; it put preaching as the most opposed priority; and it put conversion as the most controversial subject.

How easily we divide about evangelism. To some people evangelism is what Billy Graham does, and what their pastor, alas, does not do—as if the two were pulling in different directions. To some, evangelism is a rapid stream of Bible verses fired at prospective converts. Others would never think of quoting the Bible. They prefer to think that anything they do as Christians is evangelism, and that a friendly world will prefer the warm but silent witness of a Christian life to the articulated and upsetting specifics of the Christian faith. To some, evangelism is changing people so that the world will believe. To others it is changing the world so that people will believe. To some it is the sawdust trail, scalding tears and the confessions of a broken heart. To others it is the Sunday morning sermon and the communicants class and the public confession of Christ in the congrega-



tion of the church. These are some of the ways we divide and differ as we define evangelism.

But if, as Dr. Hoekendijk has asserted, "Biblical authenticity" demands that theologians rediscover evangelism, let us make sure that the evangelism we rediscover is Biblically authentic. What does the Bible say that evangelism is? If God has something to say about evangelism in his Word, it would be wise for us to listen to Him first, before we choose sides and allow our preconceived notions of evangelism to push us into one or more of the straitjackets that the current debates about evangelism hold out to us.

The Bible, however, gives no quick answer to the search for a definition of evangelism. God's word is true but not always simple. With the best of intentions we tend to oversimplify what is not that simple, like the enthusiast who objected when the great Dr. Chalmers, the Edinburgh evangelist, sent his son off to St. Andrews for an education. "No," said the zealous friend. "The times are too urgent. Send him to the fields white for harvest. Not to school." And Chalmers gently replied, "Who accomplishes the most? The man who goes into the forest with a dull axe, and works all day, or the man who stays home long enough to sharpen his axe, and then spends the rest of the day chopping trees."

Before we plunge into what we think is evangelism, let us sharpen our axe for a few moments with the Word of God. What does the Bible say evangelism is?

The first surprise of Scripture for the would-be evangelist is that the word "evangelism" is not in the Bible. It does not even appear in the English language until the 17th century.<sup>(3)</sup> The Christian faith, as set forth in God's word, does not come in abstractions, in "isms"—not even as "evangelism." The Bible is written in living color, not in gray definitions. It centers on live people, not inert conceptions. We find "evangelist" as a Scriptural word, but not "evangelism." The nearest the Bible comes to the abstract concept is a phrase in Paul's Second Letter to Timothy (4:5). "Do the work of an evangelist," says Paul to his closest disciple. But what kind of work is that? What do evangelists do according to Scripture?

Once again the eager student who combs the Bible for simple specifics is going to be disappointed. There are surprisingly few references to evangelists in the Bible, and only fragmentary descriptions of their work. The word "evangelist" occurs just three times, as we shall see when we consider the question, "Who is the evangelist?" in our third lecture.

When the Bible speaks of evangelism it uses, not nouns, but verbs. The stress is on action! The Biblical word is the verb, "evangelize." This is where our definition must begin.

### **1. Evangelism in the Bible is, first of all, preaching.**

There are six different words which the Bible uses for the act of preaching. One means no more than making oneself heard (*laleo*), another means "announce" (*diaggelo*); others mean "advertise" (*kataggelo*), and

"argue" (dialegomai). There is also the great word "to herald" or "proclaim" (kerusso), from which we derive our current theological favorite, the *kerugma*. But "the greatest word of all," sums up Max Warren in his description of these words, "the greatest word of all is evangelize (euaggelidzo)..."<sup>(4)</sup>

This is what the angels did. They evangelized. They brought glad tidings of great joy (euaggelidzo), and the shepherds watching their flocks by night heard the good news (the evangel) of a Saviour. This is also what the Saviour did. Jesus evangelized. He came preaching. His message was the good news (the evangel) of the Kingdom of God. Paul, too, describes his own ministry as preaching, or evangelizing. "I would remind you, brethern, in what terms I preached to you the gospel (literally, how I evangelized you.)" (1 Cor. 15:1-2 NEB).

Evangelism in the Bible, then, is primarily preaching. It is a ministry of the spoken word. This is why I cannot quite agree with those who identify evangelism with what some are now calling "the Christian presence," though that too is an important ministry. There is much to be said for the quiet, pervasive influence of "the Christian presence" in the world, a presence which does not offend by frontal dogmatic assault, but penetrates as silently as salt or light, without the spoken word. This is good; this is important; this is necessary. But this is not evangelism. It may be an indispensable preparation for evangelism, but it is no substitute for evangelism. Jesus was thirty years in Nazareth as a Christian presence. But the good news was not carpentry. It was not until Jesus left his carpentry and came preaching, not until the word was spoken, that the good news was heard and understood. Until then the blind did not see and the deaf did not hear. Until then the poor were not evangelized. It takes the word, not just the deed, to evangelize, according to the Bible. Evangelism is the specific, articulate presentation of the person and claims of Jesus Christ. It is literally "preaching of Jesus," or "telling the good news about Jesus." This is how the verb evangelize is used in Scripture (e.g., Acts 8:35; 11:20).

2. But, secondly, evangelism in the Bible is more than preaching. It is **preaching with power.**

If evangelism is what the angels, and Jesus and the disciples did, as they told the good news, it is more than what we today call preaching. There was a *charisma*, a power in it. There were "signs following," as the gospel of Mark suggests (16:17). At Bethlehem with the angels, there was a sign in the sky and a brighter sign in the manger. There were signs and wonders as Jesus announced his "evangel of the Kingdom." In the preaching of the apostles, there were similar "signs following."

Evangelism in the strangely upsetting world of the Bible is thunder and lightning, and leaping, healing power. And we Presbyterians shift vaguely and uncomfortably in our pews when we are reminded of it. I do myself. But I have discovered from experience that whenever the Bible makes me uncomfortable, in the end the trouble always turns out to be in me, and



not in the Bible.

The signs, the rushing manifestations of the power of the Spirit, may make me uncomfortable, but I believe in them because I believe the Bible, and more importantly, because I believe in the Holy Spirit. My father believed in them also because he saw them. He was a missionary pioneer, opening up vast tracts of North Korea to the very first impact of the gospel. His evangelistic labors, therefore, more nearly resembled those of the apostles than do mine, and he saw the signs. He had no special gifts himself. He was not even a revivalist. But he saw the Spirit at work in power in the great revival of 1907, and the Church in Korea has never been the same since. "It was a great sign and wonder...," wrote a Korean minister. "I saw some struggling to get up, then falling back in agony. Others again bounded to their feet to rid their souls of some long-covered sin. It seemed unwise that such confessions be made...But there was no help for it. We were under a mysterious and awful power, helpless..." In those great days, to the preaching was added the power; and that was evangelism.

My father saw and believed in those signs of power. But he did not make the mistake of confusing the "signs" with the gospel. I have heard him tell the story of one of the greatest of the Korean evangelists. This man, he was convinced, had the gift of healing. But one day the man surprised him with the announcement that he was giving up his healing ministry. "Why?" he was asked. "Because God has called me to evangelize, but people are now beginning to come to me not to be evangelized but only to be healed." When the "signs" turn men's minds to their bodies, or to anything other than Christ, they are no longer the power of the gospel. They have become hindrances to the gospel.

The New Testament signs of power had this major function. They attested to Christ that men might believe. When John doubted and wondered if Jesus was really the one he was waiting for, Jesus simply pointed to the signs: "The blind see, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, the poor are evangelized..." This is the primary and indispensable Biblical link between witness and service, between evangelism and good works, between the social gospel, if you will, and the preached gospel—for the two belong together in Scripture. It is only our sectarian and unbiblical separation of the two into mutually hostile camps—preaching evangelicals against social gospel activists—that traps both sides into an indefensible posture. It polarizes and divides the preaching and the action, the word and the deed, with the tragic result that too often neither side is any longer Biblically evangelizing. If I believe I am evangelizing simply by preaching; and you believe you are evangelizing simply by acting for racial justice, we are both partly right, but we are both wrong. The preaching and the good works are never, never to be isolated, one from the other. Preaching is not done in a vacuum. The Christian who does nothing for racial justice had better not try to preach in Africa. On the other hand, however socially active he may be, if he is

silent about Jesus Christ, he is basically not communicating Jesus Christ. Evangelism in the Bible is preaching with the power of "signs following," namely, mighty acts.

It is possible that I have overreached myself by equating good works and Christian service with the signs of Pentecostal power. But I would remind you again of Jesus' own words. When John doubted, what were the signs he pointed to? "The blind see, the lame walk, the lepers are cleansed." These are good works. I would further observe that it is as much of a mistake to limit the power of the Spirit to its more dramatically Pentecostal manifestations as to deny the existence of such manifestations. The Spirit "worketh when, where and how he wishes." Healing is no less valid a sign and a wonder when it takes place quietly in a hospital in the name of Christ, than when it occurs suddenly in the court of the temple or at the altar rail. In fact, in the history of modern missions, the medical doctor has often out-evangelized not only the faith healer, but also the Christian preacher. Only, however, when the healing is not separated from "the name," and the power not separated from the preaching.

Sixty years ago in Taegu, Korea, there was just one medical doctor, a missionary, in a tiny, inadequate hospital. Today there is still only one American medical missionary there, though when my brother returns from furlough to his hospital there will be two. But there are also in that hospital today one hundred and twenty qualified Korean medical doctors. Every one of them is a Christian. Everyone also belongs to the hospital's Preaching Society. For it is the business of those Christian doctors to be able not only to minister to human needs with their highly technical medical skills, but also to be able to say a good word for Jesus Christ. On weekends, teams of doctors and nurses fan out into the countryside where no medical care is available. The mobile clinic carries them into villages where during the day they give free medical care to the needy, and in the evening the same doctors and nurses assist the hospital chaplain in an evangelistic service. It is no surprise to me that out of this Biblical welding of the word and the work have sprung up more than one hundred and twenty new churches in the Taegu area.

The objection has often been made, that to bring good works in this way into the service of evangelism is to twist Christian service out of its true shape as a beautiful, unselfish end in itself, and to debase it into a cold and calculating tool of proselytism. But in the Bible good works are not an end in themselves. That kind of thinking comes from Greek philosophy, not the Christian faith.

Perversion comes only when the preaching or the power, the word or the work, witnesses to self and not to Christ. Several years ago John Coventry Smith told the story of a conversation between Howard Lowry, the late President of Wooster College, and Dr. Radhakrishnan, the Hindu philosopher who became President of India. Lowry remarked that he was sometimes embarrassed by the Christian claim of the uniqueness of Jesus Christ, which is at the heart of evangelistic preaching. To say to India,

where only ten million out of four hundred million are Christians, "Jesus Christ is the light of the world"—isn't that arrogance? Is not that a subtle form of exalting ourselves, as if to say, "We only have the light." Dr. Radhakrishnan paused and thought and replied, "Yes, but the Christian has no choice. This is what your scriptures say; you cannot say less. You are saved from arrogance when you say it in the spirit of Jesus Christ."

The Hindu philosopher was right. The Christian has no choice. He must evangelize; which is to preach Christ. He must preach with power, with signs following; which is to bring Christian action into the service of the Christian word. For to take service out of the context of evangelism is to take it out of the will of God, who "is not willing that any should perish." But he must do both in the spirit of Christ.

3. This, however, carries us beyond the preaching and the power to a third point the Bible makes about evangelism. Evangelism in the Bible is not only preaching and preaching with power. It is preaching with power for a purpose. Its purpose is to turn men to Jesus Christ.

This is the purpose both of the signs and of the preaching. When John recounts the signs and wonders, the mighty acts of Jesus, he adds, "Many other signs truly did Jesus...but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." (John 20:30-31). In Peter's sermon at Pentecost he is not just presenting truth about Jesus Christ, but presenting that truth in order to secure a decision for Christ. He begins with the facts, but the facts lead to an appeal, "Repent and be baptized in the name of Jesus." (Acts 2:38). Paul and Barnabas at Iconium "spoke to such purpose," says Luke, "that a large body both of Jews and Greeks became believers." (Acts 14:1 NEB).

John Oman of Cambridge comments, "No discourse is really edifying unless all of it is concerned with stirring the heart and touching the conscience and moving the will, and the final word should be to clench the nail..." Don't try to impress, he says. Seek only to persuade.<sup>(5)</sup> And James Black puts it quite bluntly. "Your business," he says to preachers, "is serious gunfire with a target."<sup>(6)</sup> Yes, evangelism is preaching with power for a purpose.

The Amsterdam Assembly of the World Council of Churches stated that purpose in no uncertain terms: "so making Christ known to men that each is confronted with the necessity of a personal decision, Yes or No." And The Evanston Assembly repeated it just as clearly: "(Evangelism is) the bringing of persons to Christ as Saviour and Lord that they may share in His eternal life. Here is the heart of the matter. There must be personal encounter with Christ...For on his relationship to God in Christ depends the eternal destiny of man."

This and this alone is the purpose of evangelism. I must insist at this point, with Dr. Chalmers, that we keep our axes sharp, and our definitions straight. We are talking about evangelism. There are other equally important things Christians can and must talk about, such as what the person

who has come to God in Christ must do in the church and in the world, but it only confuses the matter to call everything evangelism. The 179th General Assembly of the United Presbyterian Church did great service when, in partial contradiction of World Council statements at Tambaram and Amsterdam, it recognized a distinction between mission and evangelism. "All evangelism is mission," the Assembly said, "but all mission is not necessarily evangelism."

There is a broad view of the task of the Christian church which is perfectly legitimate. This is mission. And there is a focus on the cutting edge of that mission: that is evangelism.

The Church's mission is to do God's will in the world. It is as broad as that. It exists to do His will and to accomplish His purpose. Anything that serves to accomplish His purpose is the mission of the Church.

It will be arrogant for me, coming as I do from overseas, to try to define your mission in America for you. But when I apply that yardstick to an analysis of my mission in Asia, which is my part of the world, I am drawn inescapably to some very broad and sweeping conclusions:

Most of the people in Asia will go to bed hungry tonight. That kind of hunger cannot be the complete will of God. Therefore, it is my mission to feed them.

Most of the people in Asia live in grinding poverty. The average factory wage in the U.S.A. is about \$2.60 an hour. In Korea it is 8¢ an hour. That kind of poverty cannot be the complete will of God. It is my mission to help them.

Most of the people in Asia are sick. A Korean dies of tuberculosis every ten minutes. That kind of sickness cannot be the complete will of God. It is my mission to try to heal them.

All this is the mission of the Church in Asia. It is God's will, and the Christian who forgets this broad view of his task is in peril of being only half a Christian.

But the Christian who does *only* this is in far more deadly peril. He is in peril of being no Christian at all. It is not enough to say:

Asia is hungry; feed it.

Asia is poor; help it.

Asia is sick; heal it.

All that is true, and it is an important part of our mission. But communists, too, feed and teach and help and heal. That does not make their mission a Christian mission. What makes our mission Christian is a response to a deeper, more insistent, more urgent need. Most of the people in Asia have never known salvation in Jesus Christ, and to meet this deepest need of the human soul demands the focusing of the Christian mission at the purposive point of evangelism; which is preaching with power to make Christ known and to persuade men to receive Him.

When the preaching combines the right power with the right purpose, it will have results. At Pentecost, "There were added that day about three



thousand souls." I am reminded of an African parallel. I once saw the report of a black evangelist: "We did not begin to preach," he wrote, "until we had called for the power of God. That power came. We took it and went forth to preach. And people came confessing Jesus like the fish of the sea in number."

But if your ministry is anything like mine, you know as well as I that it is not always like this. People do not always come "confessing Jesus like the fish of the sea in number," even when the preaching is with power and purpose. There is a fourth point the Bible makes about evangelism which we must note carefully.

4. Biblical evangelism is more than preaching with power and purpose. It is preaching with a strategy.

Perhaps "preaching" is the wrong word. It does not quite catch all the rich variety of what the Bible means by the word, "evangelize." Granted that "euaggelidzo" is usually translated "preaching", the word is too stiff. The angels did not preach; they sang as they proclaimed. Perhaps a more inclusive word would be better. "Communicate" is overworked, I know, but it is more flexible. Biblical evangelism is communicating the gospel with power, and purpose, and more, with a strategy.

When the strategy calls for it, evangelism is nothing more dramatic than personal conversation. Jesus evangelized the woman at the well not by standing up on it and preaching to her, but by asking her for a drink of water, then talking with her. When he evangelized Nicodemus, the great evangelistic phrase, "You must be born again," was not thundered from a pulpit. It was said in secret, to a young Pharisee who came to him by night for a very private conversation.

This was my father's method. "Talk, eat, sleep and think the Gospel all day and every day," he said, "in natural, informal contact with anyone and everyone..."<sup>(7)</sup> To the end of his life he refused to buy a car. "It will take me too fast, past too many Koreans I want to talk to," he said. This is personal evangelism. It is strategy, method. Remember how Jesus called his first disciples. Remember how he converted Zacchaeus.

But it is not the only strategy. Jesus also had a dramatic ministry to multitudes. So did Peter at Pentecost and Finney, and Moody and so does Billy Graham. Jesus was mobbed and surrounded and crowded and pushed and adulated by the multitudes. So beset was he by the crowds that at times he had to escape from them by boat. But he evangelized them. He spoke to 4,000 at a time. Again to 5,000. Mass evangelism is as Biblical as personal witness and vice versa.

There is a direct integrating relationship, I believe, between the two. Before Jesus spoke to thousands, he spoke to twelve. Before Palm Sunday he had spoken to a woman at a well, to a publican up a tree. Before the great ingathering at Pentecost, the apostles had gone out two by two into the quiet villages. Before revival fire swept Pyongyang in 1907, missionaries had been living with the people for fifteen years. "I am situated

just...as I have long wished to be: in direct contact with the people..." one of them wrote in 1892. "(I am) living in their midst, meeting them every day and all day...sometimes in ways not easy to endure. (But) I am making friends and...doing a great deal of personal work..."<sup>(8)</sup> "It is obvious that he loved the people he had gone to live with," adds a historian. In fact, that same historian, Roy Shearer, credits the wildfire growth of the church in Korea more to personal witness than to revivals.<sup>(9)</sup> In the history of the church more people have been won to Christ by such quiet ways than in great mass meetings. But both are evangelism. The strategy of evangelism determines the method, the method does not define evangelism.

In the Biblical pattern, personal witness usually precedes public proclamation and the great mass gatherings. Much of the success of the Billy Graham campaigns lies in the fact that he follows this pattern. The campaigns are preceded by months of careful preparation and personal witness. All this belongs to the strategy of evangelism.

To sum up the strategy of pulpit evangelism, "preaching to the multitudes," and the strategy of personal evangelism, "winning them one by one," are both Biblically sound and neither should be discounted or neglected.

In the five dramatic years of the Korean revival, from 1903-08, the membership of the churches in Korea increased four-fold. No better argument had ever been made for the Christian faith than the cleansing change that revival wrought in the lives of the believers. Christians went from house to house, confessing their sins to those they had wronged. Stolen goods were returned; wrongs made right; lies and slanders confessed and corrected. Wives brought their husbands; sons their parents; families brought whole villages to Christ.

But don't call any strategy "evangelism" if you are not willing to try it. For evangelism is not a theory. It is not a concept. It is not a definition. It is more than all of these put together. In the New Testament, the word is a verb, and a verb spells action. The greatest word of all is still, "euaggelidzo"—to evangelize!

(1). J. Hoekendijk, *The Church Inside Out*, p. 14

(2). *ibid.*

(3). *Oxford Dict. of Etymology*

(4). Max Warren, *The Christian Imperative*, pp. 15-21

(5). quoted, J.T. Stone, *Winning Men*, p. 29

(6). quoted by Byran Green in *The Practice of Evangelism*, p. 85

(7). S.A. Moffett, "Policy and Methods for the Evangelization of Korea," *The Chinese Recorder*, May 1906

(8). S.A. Moffett, in *Annual Report of the Board*, N.Y. 1894

(9). R. Shearer, *Wildfire: Church Growth in Korea*, p. 111ff.



## II. What is the Evangel?

A distinguished visitor was speaking through an interpreter to a Korean audience. "What is patriotism?" he asked, and paused dramatically. "What is patriotism?" he asked again. Then rising to his climax, he shouted, "Patriotism is love of country". Even in English that is not too impressive a climax, but in Korean it was a disaster. For the word "patriotism" in Korean is literally "love of country", and what he had asked the interpreter to do was to cry dramatically, "What is love of country? What is love of country? Love of country is love of country."

Some of you may have felt I came perilously close to that kind of tautology in my first lecture. "What is evangelism?" I asked. And I answered, quite correctly, "Evangelism is evangelizing: preaching the evangel—with a power, with a purpose, and with a strategy." But this really does not mean very much, does it, until we face up to the more basic question: If evangelism is preaching the evangel, what is the evangel?

The first answer to that question is a six-letter Anglo-Saxon word. The evangel is the gospel. In their direct, no-nonsense way the Anglo-Saxons gave the Greek word its exact equivalent in their own language: "good spiel" or "gospel". How much more common sense they had than some of us. "Gospel" has such a nice pious ring to it, — how we love it — but we forget that it probably means as little to the average man today as the Greek "evangel" did to the Anglo-Saxons. Today's word is not "evangel", not even "gospel"; for modern man the word is "good news". It is a good lesson in evangelism to note that when the American Bible Society called its latest edition of the New Testament just that,—“Good News for Modern Man”,—it had a runaway best seller on its hands in less than a month. The "evangel" is not given to be hidden behind the religious jargon of ecclesiastical Greek or Latin or even Anglo-Saxon. The evangel is the good news.

It is what the angel said at Bethlehem. "Don't be afraid; I have good news for you..." (Lk. 2:10 NEB). It is what Jesus preached from village to village in Galilee: "the good news of the Kingdom of God" (Lk. 8:1). It was what brought Paul to his feet unafraid before the kings and governors of Rome—an unprepossessing little man from a conquered race, but "I am not ashamed of the good news," he said.

There are three key Biblical proclamations of the good news: the angelic, the Messianic, and the apostolic. Any Biblical definition of the evangel must encompass all three. Let me begin with the apostolic.

1. The apostolic evangel. Paul said, "I am not ashamed of the gospel (the evangel, the good news)". But why wasn't he? He was a Roman, writing to Rome. Was not the gospel a ridiculous thing for a Roman to be preaching:—"full of nonsense about love and meekness and humility and turning the other cheek, and a god who died like a criminal!" Rubbish for slaves or for women, not for world-conquering Romans. That was Rome's attitude, self-sufficient, powerful. Its standard was the eagle; its symbols the axe and the short sword. Not the cross. Rome wanted victory, not

sacrifice; power, not meekness.

So Paul stood up and said to Rome, "The good news I have for you is power". This is the first characteristic of the apostolic evangel. It is power. "I am not ashamed of the gospel, for it is the power of God unto salvation..." As a creedal Calvinist with propositional theological tendencies, I find that I often need this explosive reminder that there is a dynamic and a movement in the good news that will not suffer the compressions and containments of any creed, however true. It is precisely because the evangel is, first of all, power, that evangelism, which is the proclaiming of the evangel, can never be equated, as some would have it, with the cold, clear transmission of orthodoxy to the unbeliever.

This is not to minimize the indispensable nature of truth. But in the Bible, evangelism begins with power because the evangel is power. Not only with Paul in Romans. Consider also the significant sequence in the great commissioning scene which opens the Acts of the Apostles. How does Jesus make his first evangelists? First, says Luke, "he showed himself alive" to them "by many infallible proofs" (1:3). But that was not enough. The "infallible proofs" did not make them evangelists. They knew they were still not prepared, and asked for more information. But Jesus rebuked them. Knowledge does not make evangelists, either. "It is not for you to know..." Jesus said (1:7). The evangel is not inside information about "times and seasons;" it is not "infallible proofs". It is power. Jesus said, "You shall receive power...and be my witnesses." (1:8).

The power of the Spirit received—the power of a personal encounter with God—this is the good news of the evangel. So Paul, remembering a cataclysmic moment on the Road to Damascus, says, "I am not ashamed of the good news, for it is the power of God unto salvation." The good news, however, is not always cataclysmic, for experiences will differ. With Wesley at Aldersgate the experience was only "a warming of the heart." The good news is not the experience, but the power. It is "good news of salvation", says Paul and that, as Barclay remarks in his commentary on that phrase in Eph. 1:13, "is news of that power which wins us forgiveness from past sin, liberation from present sin, strength for the future to conquer sin. It is good news of victory."

This is heady stuff. It is as exciting as the taste of new wine. No old bottles will be able to contain it. I like and I preach the old words—ransom, justification, satisfaction, reconciliation. They are all true and Biblical. But they are essentially theological, and it can be as much of a mistake to confuse theology with evangelism as to mistake social service for evangelism. The word for the evangel—the word for today, is power. Not black power, or student power, or flower power; but God power. "I am not ashamed of the good news, for it is the power of God." The evangel is power.

2. But, secondly, the evangel is fact. Having said so emphatically that the evangel is power, it is imperative to add quickly, and just as emphatically,

that the evangel is also fact, and it is the business of theology to help us distinguish fact from fiction in the evangel. When the Reformation was being criticized for lack of saints' bones and wonders and miracles, Calvin dryly remarked that Satan also has his miracles, "to delude the ignorant and inexperienced. Magicians and enchanterers have always been famous for miracles", he observed.<sup>(1)</sup>

Evangelism may be power, and not theology, but the same apostle who was so excited about the power of the gospel, as he begins his letter to the Romans, goes on in that same epistle to write twelve of the most closely reasoned theological chapters in all of Scripture. Paul was the greatest evangelist in history not only because he had power, but because he had learning. So many charismatic movements fail at this point. They speak with the power of the Spirit, so they say. How strange that through them the Spirit does not say anything theologically worth remembering.

I said also, that "infallible proofs" do not make evangelists. Power does. That is true. But if the evangelist's evangel is not true to the facts, it is not good news at all. It is only wishful thinking, or false propaganda, which is even worse. A few months after we had been overrun by the communists in Peking, I heard of a slogan they had posted in huge characters across the walls of a bookstore in Tientsin. It was a warning, I suppose, against what they called "dangerous thoughts". The slogan was this: "Any fact which is not in accord with revolutionary theory is not a true fact." Without tongue in cheek, the Christian can say: "Any preaching which is not in accord with the facts is not the true evangel." "What the apostles preached," says James Stewart, "was neither a philosophy of life nor a theory of redemption. They preached events. They anchored their Gospel to history".<sup>(2)</sup>

The classic apostolic capsule of the facts of the evangel is in I Corinthians, chapter 15. There Paul writes: "Do you remember the terms in which I preached the gospel to you...? First and foremost, I handed on to you the facts..." (vs. 2,3). The facts he chooses as his summary of the good news are the two most fundamental facts of all existence: death, and life. In Christian symbolism they are portrayed by the cross and the crown. There is no evangel without both these facts.

a. The first fact of the good news is death.

There is this much at least to be said for Paul: he tells it like it is. Someone has remarked that he was truly "called to be an ambassador" but he was no diplomat. He breaks all the rules of modern preaching and begins with the last thing men want to hear about—death.

But where else can we honestly begin in a world like ours. The one big brutal fact of modern life is death. Some, like the secular existentialists, say that death is the only really meaningful fact, for life has lost its meaning. That is not true, but death is at least an inescapable fact. The hand on the clock of this Atomic Scientists Bulletin - the hand that marks the death of the world, the nuclear holocaust, stands now at seven minutes to twelve, the closest the world has been to death, the scientists think,

since 1953<sup>(3)</sup>.

If the good news must begin with the facts, perhaps death is as good a fact as any with which to begin. It is a fact man had better learn to recognize and accept. But I must confess that there have been times when I thought Paul was a little too blunt about it. I have been tempted to play more lightly with the word "evangel". I wanted to cry out that it means "good news", not bad. I wanted to preach of the love of God, not of sin and death.

My intentions were good. And I was partly right. More right, I think, than those evangelists of doom who enjoy preaching about sin and death and all the fires of hell. It was D.L. Moody, a better evangelist than they, who said, "Don't preach about hell if you can do it without tears."

Yes, my heart was in the right place, but I was wrong if I thought I could leave death out of the gospel, for death is the first fact of the good news, says Paul.

But where is the good news in death? Chesterton tells of standing on the Mount of Olives with Father Waggett, looking down at Calvary. "Well, anyhow," said Father Waggett unexpectedly, "it must be obvious to anybody that the doctrine of the Fall is the only cheerful view of human life." Chesterton was startled for a moment, until he reflected that it is the only cheerful view because it is the only profound view.<sup>(4)</sup>

But there is even more cheer than that in the evangel's "fact of death". The first fact of the gospel, as Paul sums it up (in 1 Cor. 15,) is Christ's death, not the sinner's. Or, as that remarkably durable Puritan, John Owen, put it three hundred years ago: the good news is "the death of death in the death of Christ."<sup>(5)</sup>

The good news is that the hard facts of sin and death are never isolated in the Biblical evangel apart from the love of God, and the deepest proof of that love is "that while we were yet sinners, Christ died for us." (Rom. 5:8). The Bible does not dodge the fact that sin causes death. "The wages of sin is death". (Rom. 6:23). But its spotlight is not on man's death by sin, but on Christ's death for sin. That is the good news.

If this be so, the evangelist can never, never be vindictive. He must present the facts without apology, but also in love, without condemnation. Paul Little<sup>(6)</sup> tells how a drunk bumped into Charles Trumbull on the train. He was "spewing profanity and filth." He lurched into the seat beside Trumbull and offered him a swallow from his flask. Trumbull started to shrink back. A lesser man might have blasted the man for his sins and condition, but instead Trumbull politely declined the drink and said, "No thank you, but I can see you are a very generous man." The man's eyes lit up, and it was the beginning of a conversation that brought the man to the Saviour. That is evangelism. It communicates the good news which is not condemnation but salvation. Over against the hard facts of sin and death, it places another fact: that "God sent the Son into the world, not to condemn the world, but that the world might be saved through him." (Jn. 3:17).



b. There is a second fact in the gospel. The greatest fact is not death but life; that Christ, who died for our sins, "was raised to life". The first fact is the cross. The second fact is the empty tomb and the crown of life. Let us make sure our evangel contains both these facts. "To preach only the atonement, the death apart from the life," says P.T. Forsyth, "or only the person of Christ, the life apart from the death.... is all equally one-sided and extreme to (the point of) falsity". (7)

There is more than a careful balance between these two facts in the gospel. There is movement. The dynamic of the gospel is its movement from death to life. The Bible calls this salvation.

It should be noted that this is a reversal of man's normal understanding of history. The natural, mournful rhythm of existence as history records it is that man lives, and then he dies. Christian history turns this joyfully around: we were dead but now we have come alive. For "God who is rich in mercy, for the great love he bore us, brought us to life with Christ, even when we were dead in our sins—by his grace you are saved." (Eph. 2:4 NEB). We laugh at the "Brother, are you saved?" evangelistic cliché, but in a world where more and more people confess that they have somehow lost all sense of meaning in their lives, what more central question is there than, "Brother, are you really alive?" That is what "Saved" means. The good news is life: we have moved from death to life.

But as always in the evangel, the accent is on Christ. As only Christ's death makes of death good news, so only as Christ "was raised to life" do we have life. It took a miracle to wrench the course of history from its grim life-to-death inversion, and bring it back again from death to life. It took a miracle—the hinge-miracle of history,—the resurrection. Death is the first fact, but not the great fact. Not even the cross stands at the hinge. "No cross; no crown", said William Penn, for without the cross the gospel is a frothy thing. But, "no crown, no gospel", says Paul. "If Christ was not raised, then our gospel is null and void, and so is your faith" (I Cor. 15: 14 NEB).

The new breed of theologians has been right at one point, at least. Without the resurrection, God is quite dead. But what they have not been so willing to recognize is that without God, man is just as dead. Without Him life first loses its meaning. Then it loses itself. Which is precisely how Malcolm Muggeridge, the acid-tongued social critic of our times describes the world of the imminent future: "psychiatric wards bursting at the seams", and "the suicide rate up to Scandinavian proportions" as we rise "on the plastic wings of Playboy magazines." (8)

First the loss of meaning "psychiatric wards"; then the loss of life "the soaring suicide rate". D.T. Niles puts it in more sober terms. "There are... attempts to make life meaningful apart from God. Existentialism is only the best known of these attempts. The Gospel answers that true meaning lies in the fact that we are the sons of God. There are attempts," he continues, "to direct man's struggle for food away from man's hunger for God. Communism is only the best known of these attempts. The Gospel

answers, living is not Life, for Life is to live with God.”<sup>(9)</sup> The “good news of salvation” is life.

This, then, is the apostolic evangel: power, and death, and life. There is no evangelism without the fire, without the cross and without the crown.

**II. The Messianic Evangel.** But even earlier than the evangelism of the apostles was Jesus’ own evangelistic ministry. There is a direct relationship between the two, of course. They proclaimed what He *did*: their good news was His power, His death, His resurrection life. But there is also a significant difference. Jesus’ own evangel as he preached it in the villages of Galilee was focused on a part of the gospel which not all evangelists have recognized as evangelistic. What Jesus preached was “the evangel of the Kingdom”. And that is, in a sense, a social gospel. It is a prophetic gospel.

Perhaps we have not recognized it as the gospel because we have not wanted to. We complain that it confuses the issue. It takes the personal cutting edge from evangelism, the call for decision. It dilutes the spirit with politics? But kings are inescapably political, and Jesus is King!

What are we to do with Jesus’ evangel of the Kingdom? What he preached was more than personal salvation. The gospel of his Kingdom is “peace, integrity, community, harmony and justice”, as Hoekendijk so rightly declares.<sup>(10)</sup> For the Kingdom is what the King came to establish, and he is “Prince of peace”, and “King of righteousness” (Isa. 9:6). All this may be social gospel, but it is no heresy. It is simply the affirmation of the lordship of Jesus Christ. It is as old as the oldest creed of the church, and it was the first gospel preached by the Church’s Lord, as recorded in chapter 4 of Luke’s Gospel: “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.” (Luke 4:18, 19 R.S.V.).

The earliest creed of the church, Bible theologians tell us, was “Jesus is Lord.” This was an even older test of orthodoxy, apparently, than the beloved evangelistic companion phrase, “Jesus is Saviour”. Paul uses it as just such a test. “No one can say Jesus is Lord,” he writes to the Corinthians, “except by the Holy Spirit.” (1 Cor. 12:3).

But once again let me run up the red flag of warning against separating the two statements. The Bible does not give us one creed for pious evangelists, “Jesus is Saviour”, and another creed for broad-minded activists, “Jesus is Lord”. The creed of the church and the teaching of Scripture is that “Jesus is Lord and Saviour”, and let not man put asunder what God has joined together. Bringing the two together reminds the evangelist that the broad ethics of the Kingdom are an essential part of the gospel. Bringing the two together reminds the activist that the boundaries of the Kingdom are not the boundaries of this world, that the Kingdom comes not by social reform but by the will of God and that men are called not to



establish the Kingdom but to enter it. "(Christ's) ethical teachings are the righteousness of that Kingdom," writes Dr. John Bright. "As such, of course, they are incumbent upon all the servants of the Kingdom. But by the same token they lie beyond men who do not acknowledge its lordship...To realize the ethics of the Kingdom it is first necessary that men submit to the rule of that Kingdom."<sup>(1)</sup> Calvin said the same thing, echoing the words of his Lord: "No one can enter the Kingdom of heaven except he who has been regenerated."<sup>(2)</sup>

In other words, no one can say "Jesus is Lord" who has not first said "Jesus is Saviour." The Messianic evangel calls for commitment both to Christ's person and to His program!

**III. The Angelic Evangel.** But earliest of all the evangels in the New Testament—earlier than the apostolic evangel, earlier than the Messianic—was the evangel of the angels. It is also the least complicated. The angels simply sang with joy: "Do not be afraid; I have good news for you: there is great joy coming to the whole people. Today in the city of David a deliverer has been born to you—the Messiah, the Lord." (Luke 2:10 NEB).

The lost note in most of our evangelism is hilarity. The evangel is a theme for singing, and if we cannot sing it, it is not the gospel. It can be power and fact and ethics and invitation and all the rest, but take the joy out of it, and it does not really grip the heart.

And we? We take this lovely, fragile, hilarious, singable thing, the gospel—and argue it. Or we take this simple thing, the good news, and philosophize it. Some years ago a distinguished professor came to Korea. He wanted to preach. So Graham Lee, one of the early missionary evangelists, took him out to a little country church and prepared to interpret for him. The man's opening sentence was, "All thought is divided into two categories, the concrete and the abstract". Graham Lee took one look at that little country congregation, of toothless grandmothers, and sturdy farmers, and little children sitting on the bare, dirt floor, and instantly translated it, "I have come here all the way from America to tell you about the Lord Jesus Christ." And from that point on the sermon was firmly in the hands of the angels!

It is as simple as that—the gospel. If you cannot preach it, at least sing it. Proclaim it as truly and simply and as earnestly as you can. This world of ours is dying for the kind of happiness the "good news" of the love of God in Christ has the power to give.

(1). Calvin, *Inst.*, Dedication

(2). James Stewart, *Thine Is The Kingdom*, p. 29

(3). *Christianity Today*, Feb. 2, 1968, p. 31

(4). quoted, H.C. Alleman, *Christian Century*, Dec. 29, 1943, p. 1531

(5). John Owen, *The Death of Death*

(6). Paul Little, *How to Give Away Your Faith*, p. 43

(7). P.T. Forsyth, *The Cruciality of the Cross*, p. 42

(8). *Christianity Today*, Feb. 2, 1968, p. 54

- (9). *That They May Have Life*, p. 39  
 (10). J. Hoekendijk, *The Church Inside Out*, p. 21  
 (11). John Bright, *The Kingdom of God*, p. 221 f.  
 (12). J. Calvin, *Instruction in Faith*, Fuhrmann tr., p. 42 f., quoting John 3:3

### III. Who is the Evangelist?

In discussing the Biblical background of evangelism we have asked two questions: What is Evangelism?, and What is the Evangel? My third question is, Who is the Evangelist?

Many people have tried to answer this question. To Sinclair Lewis the evangelist is an Elmer Gantry. To Leighton Ford he is "the Christian Persuader". To Sam Shoemaker he is "the one who stands by the door". To John Calvin he is a minister "inferior to the apostles in dignity, but next to them in office."<sup>(1)</sup>

Suppose we ask history, Who is the evangelist?

Is he a Jonathan Edwards? In his study Edwards was the most original theological intellect America has yet produced. When he left the study and mounted the pulpit, he was an evangelist on fire. His sermon, "Sinners in the Hands of an Angry God" even when read from notes held in front of his eyes may well have been the most effective single evangelistic sermon preached since Pentecost. Is that the evangelist?

Or is he a John Wesley? A man simple, direct and only reluctantly exciting? Wesley's ministry, he himself said, was just this, "I offered Christ to the people". The electric flash, the nervous uproar that sparked through the crowds disturbed him. Only hesitantly did he take to open-air preaching. His brother Charles was even more opposed to emotionalism. If any are seized by uncontrollable impulses, he announced at one meeting, they will be taken at once to a corner of the room to be attended to.<sup>(2)</sup> Is that the evangelist?

Or is the evangelist a Billy Sunday? A man who aimed for emotion, and who was anything but reluctant about showmanship. Sunday used his showmanship for the Lord, but went about it with a professional's attention to detail. For example, he used to fix an extra board an inch or so above the flat top of his pulpit, so that when he pounded the board would hit the pulpit and the dramatic crack could be heard to the farthest seat in the balcony. Is that the evangelist?

Or is he a Whitefield? A man with the voice of a professional actor, and the heart of a shepherd of souls? Whitefield, they say, could make people laugh or cry simply by the way he intoned the word "Mesopotamia". He could impress a thirteen-year-old boy and Benjamin Franklin with the same sermon. He preached so often on the text "You must be born again", that church leaders asked him to change it. His answer was, "I will when you are born again".<sup>(3)</sup> I, for one, am glad he didn't change the text. The thirteen-year-old boy converted under his preaching in Newton, Long Island, was my great-great-grandfather.

Who is the evangelist? A deeply spiritual R.A. Torrey? A committed Anglican Bryan Green? An independent, Pentecostal-turned-Methodist Oral Roberts?

Or is he an eminently practical man like D.L. Moody? "Blessed are the money-raisers," said Moody, "for in heaven they shall stand next to the martyrs." John R. Mott called Moody the greatest evangelist of the last century. Why? Because he raised millions? No. But because everything he had was God's. "The world has yet to see what God will do with a man who is wholly consecrated to Him," he once heard a minister say. And Moody responded, "By the grace of God, I will be that man". Is that the evangelist?

History answers "Yes". These were all evangelists. But how do they compare with the Biblical pattern? What does the Bible tell us about the evangelist? Who is the evangelist in Scripture?

There is surprisingly little said about the evangelist, as such, in Scripture. The Bible uses the word only three times, and each time it is not a little surprising to find to whom it is Scripture gives that title.

In the first instance, the evangelist is a regular officer of the church. In the second instance, he is a social worker—a social worker who preaches Christ. And in the third reference, he is a bishop.

Look first at Paul's list of church ministries in Ephesians 4:11: "Some apostles, some prophets, some evangelists, some pastors and teachers." The evangelist today does not quite fit into our highly organized ecclesiastical machine. We do occasionally ordain an evangelist. But this often means the man just doesn't yet have a church. In the New Testament, however, the evangelist has apostolic blessing and holds a recognized position in the ministry of the church, along with apostles, prophets, pastors and teachers. He stands third in the list of the early church's five ministries in the Scripture quoted above.

There are other Biblical lists of gifts and ministries, however, in which the evangelist is not mentioned. In Romans 12:6 ff., Paul's five categories are "prophets, teachers, exhorters, givers of aid, and administrators." At first thought, the exhorter might seem to be the evangelist, but as Paul describes it, the exhorters ministry seems to be to believers, not unbelievers. Strictly speaking he is not an evangelist. Paul includes the ministries of social service and administration (*proistamenos*, vs. 8)—both of which, we do well to remember, are Biblical ministries—yet leaves out what seems to us so much more important, the ministry of evangelism. He does the same thing in 1 Corinthians (12:28 ff.): there, his list includes "apostles, prophets, teachers, workers of miracles, healers, social servants, administrators, and speakers in tongues." But no evangelists, at least none so named.

Does this suggest an indifference in Scripture to the work of the evangelist? Not in the least. It may suggest a certain indifference to organization, and a flexibility of structure in the early church. It may indicate a lack of emphasis on the evangelist's particular rank in the church's table of

organization. But although Scripture may not emphasize the evangelist's title, it is full to overflowing with the importance of his work.

In a second Scriptural reference to an "evangelist", the Bible speaks of "Philip the evangelist". "We went to the home of Philip the evangelist, one of the Seven, and stayed with him," says Luke. (Acts 21:8). Philip's work is described elsewhere in Acts. First he is in Samaria "preaching Christ", Luke says; then on the road to Gaza, again "preaching Jesus", this time to an Ethiopian; note that he is preaching to non-Jews in both cases. (Acts 8:5; 8:35 f.).

The unexpected element in this reference, from our point of view, is that Philip was a social worker. He was "one of the Seven," a deacon, set aside to take care of the social responsibilities of that early Christian community. In a day when the call to evangelism is often interpreted as a call for the evangelist to turn social worker, it is well to note that in this particular Biblical reference, Philip the social worker is called to turn evangelist. But the Bible, as we have pointed out before, in its balanced way, does not separate evangelism and social work. The Spirit calls the same man, Philip, to both. He cared for widows; he fed the hungry. He was ordained a deacon. But when the call came, he was also an evangelist. He preached Christ to strangers!

The man was the same, but the ministries were different. Christian service, the *diakonia*, is not evangelism; nor is evangelism service. When we say that the two are the same, it is usually only an excuse for neglecting one or the other. It was precisely because the Christian church, if it would remain wholly Christian, could neglect neither evangelism nor service that an order of deacons was ordained by the Spirit. Deacons served, and apostles evangelized. But lest this in turn lead service-minded Christians into the disastrous delusion that evangelism is an option for some, not an imperative for all, an angel of the Lord calls Philip the deacon to evangelize: "Start out and go south to the road that leads down from Jerusalem to Gaza" (Acts 8:36). And when he saw on the road an unbeliever in a carriage, the Spirit said, "Evangelize...Go and join the carriage".

There is a wholeness in the Christian mission which carries a double command. To some Christians, caught up too easily in a third-heaven ecstasy of their own pursuit of souls, it comes as a call back into the real world of stomach hunger and unpaid rent and racial injustice. "Wait on tables," it says to them. To others, carried by their own emotions and by their own sense of Christian responsibility to minister to the physical needs of humanity, as if this ministry were all that mattered, it comes as a call back to the equally real world of personal evangelism, "Join the carriage", it says. To every Christian, at one time or another, the Spirit issues both commands: "Wait on tables," and "Get out on the road, join the carriage". Philip the deacon was also Philip the evangelist!

The third reference in Scripture to an "evangelist" is in II Timothy 4:5. Here Paul tells a bishop to be an evangelist, a piece of advice I have often



longed to repeat. "Do the work of an evangelist", says Paul to Timothy, first bishop of Ephesus.

How appropriate that of the only two men specified in Scripture as evangelists, one was a deacon, and the other a bishop. Does this not mean that any Christian may be an evangelist?

Some people disagree. My good friend Paul Verghese, with whom I am usually in complete agreement, in a recent paper, said virtually, "No evangelizing without a license." "Evangelism is one of the charismatic ministries of the church," he wrote, "not its whole ministry." I have no quarrel with that. But he went on to say, "That was the error of our forefathers—the slogan 'every Christian an evangelist'—which so cheapened the gospel that the world can no longer listen to it with respect. To proclaim the gospel to the unbeliever is a special calling of some in the church. And those who are called to be evangelists by the Holy Spirit should be commissioned by the church to do so..."<sup>(4)</sup>

I would agree with all that he says about the special call and office of "evangelist". This is what is described in the Biblical references we have just cited. Let me summarize it briefly:

1. The evangelist, as an officer or minister of the church, is specially called, and charismatically endowed. Timothy, we are told, was given a special grace, or gift. (I Tim. 4:14; II Tim. 1:6). Philip was called by "an angel of the Lord", and signs and miracles accompanied his mass evangelism in Samaria (Acts 8:36; 8:6).

2. The evangelist, as an officer or minister of the church, is also specially commissioned by the church and set apart for the ministry of evangelism. Timothy received the gift "with the laying on of the hands of the presbytery". It was as evangelists, probably, that Paul and Barnabas were commissioned at Antioch, when the Spirit said to the church, "Separate me Barnabas and Paul for the work whereunto I have called them." And the church "fasted and prayed and laid their hands on them (and) sent them away." (Acts 13:1-3)<sup>(5)</sup>

But it is a misinterpretation of Scripture to limit the vocation of evangelist in the early church to those alone who bore the name and title, specially called and church-commissioned. There was no such rigidity of function in that dynamic, vital, growing early church. The title appears only three times in Scripture, but there are evangelists everywhere.

The first, perhaps, was Andrew, who brought his own brother to Christ (Jn. 1:42). The other apostles were also all evangelists. Later there were the Seventy whom Jesus sent forth two by two. (Luke 10:1 ff.).

Then came a breakthrough, a turning point in the history of the church. It transformed evangelism from its narrower definition as the ministry of the apostles to a broader base as an injunction for all believers. It is described in the eighth chapter of the Book of Acts. Persecution broke the church out of its Judaic mould, and, at the same time broke the ministry

of evangelism out of its apostolic mould. The Christians were scattered from Jerusalem out into the cities of the Samaritans and the Greeks. The apostles, however, remained in Jerusalem. It was their followers who were scattered, and it was they who now became evangelists. "All except the apostles were scattered, and those who were scattered went through the country preaching the Word" (Acts 8:1-4).

From this experience of the New Testament church we learn that beyond the special call and the particular commissioning, there is a general directive to evangelism in Scripture that no Christian can escape. In addition, there is the specific directive of "The Great Commission."

In some quarters it has become fashionable of late to question the command of Christ as the basis for mission and evangelism. Certain scholars have questioned the validity of the text. Interpreters have criticized the attitude of blind obedience as a motive for mission. But today's New Testament scholarship is rediscovering the validity and authority of the Great Commission. In his book, *Mission in the New Testament*, Prof. (Ferdinand) Hahn of Heidelberg and Kiel, asks the question, "Did Jesus during his lifetime actually commission his disciples to go out?" And he answers, on the basis of a study of many texts. (Mk. 6:7-11; Lk. 9:1-5; 10:1-12; Matt. 9:37 f.; 10:5-16; etc.) "There can be no doubt about it."<sup>(6)</sup> Karl Barth agrees: "As recapitulation and anticipation, revealing the hidden reality of the eschatological community, the great commission is truly the most genuine utterance of the risen Jesus."<sup>(7)</sup>

Biblically, then, "Every Christian is an evangelist". This is what Jesus commends his disciples to do. And historically, instead of cheapening the gospel, that kind of evangelism increased its stature and enlarged its influence. Only the non-Christian critics complained. The pagan Celsus felt it was completely unfair of Christians that even workers in wool and leather, and fullers, "laid hold of women and children and instructed them in the...Christian faith..."<sup>(8)</sup>

Eusebius tells how Pantaenus, the learned head of the catechetical school in Alexandria, which was the church's first theological seminary, left his school for a while to go as an evangelist to India as early as the third century.

The church needs all kinds of evangelists. The Spirit calls all kinds. We need the power of apostolic preaching, the shaking, the "turning of the world upside down," the revitalizing of the church in the ministry of the great evangelists. But we also need the cumulative power of multitudes of individual witnesses for Christ. This was how the church grew in the first centuries. It is how the church grew in Korea. My father saw it send a nation "on the run to God". "A church constantly at work seeking to convert men-peddlers carrying books and preaching as they travel, merchants and inn-keepers talking to customers and guests, travellers along the roads and on the ferries telling of Jesus and His salvation, women going to the fields, drawing water at the well, washing clothes at the brooks, or visiting in heathen homes, all talking of the Gospel and what it has done



for them, is a method of evangelization than which none is more powerful."

In some Korean churches Christians were not admitted to full membership until they had brought others to Christ. "How do we know you really love the Lord Jesus," the pastor would say, "if you do not tell others about Him." It is still true that the secret of the growth of the Korean church, which has doubled again in membership since 1950, is not the missionary, nor even the Korean pastor, but the contagious, continuous witness of lay Christians.

This is also the key to one of the most encouraging new strategies of evangelism, as it has been developed in Latin America. It is called "Evangelism-in-Depth." Dayton Roberts describes it in his book *Revolution in Evangelism*. Its central principle, as formulated by Ken Strachan: "The growth of any movement is in direct proportion to the success of that movement in mobilizing its total membership in the constant propagation of its beliefs."<sup>(9)</sup> Instead of looking for larger and larger audiences for a central evangelist, Evangelism in Depth tries to multiply the number of witnesses. "Too often," says Roberts, "our churches are like an Oriental sampan—it has only one oar, so one man rows hard while everyone else rides as a passenger. A better picture of the Christian church would be a racing shell, or a war canoe, with an oar in the hands of each person on board. There are no passengers in Evangelism—only crew members! The child may need a smaller oar, but everyone does his part!"<sup>(10)</sup>

Everyone does his part. In our Seoul newspaper a few weeks ago I read an account, reprinted from *Guideposts*, written by an insurance company president about a business flight he took one week to Chicago. What caught my eye was the way he said he begins every flight. As he drops into his seat he says, "Lord, if there is anybody on this plane you want me to talk to, let him take the seat beside me." This time it was the stewardess who sat next to him at take-off, and she looked upset. "What's the matter?" Mott asked. And she gasped, "Does it show?" She hesitated a moment, then said, "The man I was going to marry ran off with another woman." "Well," said Mott unsentimentally, "why don't you thank the Lord and get yourself a good man?" She was surprised. She expected more sympathy. "I want to talk with you," she said. "But first I have to get the tea and coffee." When she came back she came straight to the point. "What does a girl do," she asked, "when she's going to become a mother and she's unmarried?" Mott was not shocked. "You tell me," he said. "Well, I had an operation," she said. "But now I feel like a murderer. I've even thought of killing myself."

That left the businessman desperately groping around for the right thing to say, when suddenly the inspiration came. "Why, I have in my briefcase a copy of a prayer that a man prayed who was guilty of the same two sins that are haunting you. He had committed adultery, and he had committed murder. But as a result of this prayer, God forgave him. He cleaned him inside and out and made him as innocent as the day he was

born" "I sure would like to read that prayer," the girl said. And Mott dived into the briefcase, came up with the Bible, and gave her the 51st Psalm.

Who is the evangelist, you ask? He is a deacon, a bishop, a social worker. He is an insurance company president, a Billy Graham, a housewife. He is a theologian, a doctor, a carpenter. Who is the evangelist? Don't ask the Bible that question unless you are ready for its answer. You are! You are the evangelist.

And if you say, "Not me, Lord. I'm not qualified!", you are in good Biblical company. That is what Moses and Isaiah and Jonah said! By your excuses you are "kicking against the pricks" just like the Apostle Paul. And the Lord will say to you, as he had to say to Paul, "Get up, and go! You will be told what you have to do". (Ac. 9:6, NEB).

And if you obey and get up and go, you will discover a great secret that the Bible reveals only to those who are willing to try: You are not really the evangelist after all. God is. The Great Evangelist is with you and in you and for you. This is the astounding Biblical paradox on evangelism: everyone is an evangelist; and no one is an evangelist. Only God! All you need to do is to hold open the door a little so men can go in and find Him.

That was how Sam Shoemaker saw it, as he is quoted in his wife's wonderful book about him, *I Stand By The Door*:

"I stand by the door," he wrote.

"I neither go too far in, nor stay too far out.

The door is the most important door in the world—

It is the door through which men walk when they find God...

Men die outside that door, as starving beggars die

On cold nights, in cruel cities, in the dead of winter—

Nothing else matters compared to helping them find it,

And open it, and walk in, and find Him...

So I stand by the door..

You can go in too deeply and stay in too long,

And forget the people outside the door,

As for me, I shall take my old accustomed place,

Near enough to God to hear Him, and know He is there,

But not so far from men as not to hear them,

And remember they are there, too.

Where? Outside the door—

Thousands of them, millions of them.

But—more important for me—

One of them, two of them, ten of them,

Whose hands I am intended to put on the latch.

So I shall stand by the door and wait

For those who seek it.

'I had rather be a door-keeper...'

So I stand by the door".

You can't be an evangelist, you say? "All right," says God. "I'll settle for that. Just be a doorkeeper. I'll be the evangelist." Will you settle for that?

- (1). *Inst.* Bk. IV, iii. 4
- (2). McConnell, *John Wesley*, p. 90
- (3). quoted by Billy Graham, in L. Ford, *The Christian Persuader*
- (4). "On Prophecy and Technocracy", *Occasional Bulletin of the Missionary Research Library*, Oct. 1967, vol. xviii, no. 10
- (5). See J. Massie, in *Hastings Bible Dictionary*
- (6). F. Hahn, *Mission in the New Testament*, p. 40, and excursus
- (7). Karl Barth, "An Exegetical Study of Matt. 28:16-20," in G. Anderson, ed. *The Theology of the Christian Mission*, p. 67
- (8). Davies, *The Early Christian Church*, p. 87
- (9). See K. Strachan, "Call to Witness", in *Int. Rev. of Missions*, Apr. 1964, vol. LIII, no. 210, p. 194
- (10). D. Roberts, *Revolution in Evangelism*, p. 95; 100 f.

#### IV. How Urgent is the Task?

The chief task of the Christian church is to make Jesus Christ known, loved and obeyed in all the world. When it is put in that way Christians nod their heads in agreement. But that task begins with making Him known and loved, which is evangelism, and when we say, "What the church needs is more evangelism", people begin to back away.

They react in somewhat the same way as the Koreans did to my father in the early days of mission work in Korea. He was a pioneer in North Korea in the days when great sections of the country had never seen a white man before. He had also taken one of the first bicycles into that land, and, dressed in black with his white face, he was a strange sight indeed in a country of white clothes and darker faces. One day, out itinerating, he came to the top of a pass and began to coast down toward a little village that lay at the foot. Some Korean children were playing a game something like hopscotch at the edge of the village, but when they looked up to behold a strange creature in black clothes and white face, coat-tails flapping in the breeze, swooping silently down on them on an infernal machine at an incredible rate of speed, they scattered to the far corners of the village, shouting at the top of their voices, "Look out, look out! Here comes the devil riding on a pair of spectacles!"

There are American Christians who react in much the same way to the coming of the evangelist. Why?

Some are afraid of the evangelist because they say he is too emotional. They are still thinking of evangelism in terms of a Peter Cartwright camp meeting on the great American frontier. They remember the tales of the chroniclers, how the long-haired young dandies would come to the meetings to jeer and to scoff only to be seized by the power of Cartwright's preaching, until in an emotional spasm their back would bend almost to the breaking point, then, the tension suddenly released, they would snap

upright, their long hair cracking audibly like whips. The whole congregation would then be seized by the mass emotions of the revival, leaping, jumping, jerking. It all seems strange, and bizarre to us, and not a little frightening.

Others remember tales, which are always popular, of evangelists who turned out to be rascals and money-grabbers. Still others think of evangelism as a critical and divisive movement, mushrooming in a warm, dark, unhealthy growth outside the normal, clean atmosphere of the organized church, where preachers preach and laymen only listen. We have had a few evangelists in the Orient who held great meetings, and preached with effectiveness, but at the end of their crusades closed by warning their converts against any and all existing churches, and then departed never to return to those parts again. All they did was to leave behind leaderless little groups of suspicious converts, divorced from the strengthening fellowship that only the church can give, too easily drifting back into the darkness from which they came.

These are the major criticisms of evangelism. They are mixtures of truth and error. But the most alarming thing about this kind of reaction against evangelism is that it has virtually paralyzed great sections of the church of Jesus Christ in our time. The critics have made Christians afraid of evangelism.

But if the chief task of the church begins with making Jesus known so that he can be loved and obeyed—if it begins with evangelism—how dare Christians be afraid of it. It's like an army afraid to fight. If an army no longer believes in fighting it has no business being an army any more. If the church no longer believes in evangelism, it has no business being a church, for evangelism is the business of the church. "Evangelize," said the Lord, "and make disciples". Those were his marching orders.

As a matter of fact, if it is true that we no longer believe in evangelism, we may not have a church much longer. How long can United Presbyterians go on losing over 20,000 members a year?

Moreover, there is a new faith and a new religion on the horizon that does believe in evangelism—if you can call propaganda for a false faith evangelism. It not only believes in evangelism it practices it. This new faith is communism, and the communists are out-evangelizing us.

I am quite aware that the church faces other dangers and problems which are quite as urgent, and I do not believe that America's most pressing internal problem is communism; it is racial injustice. But in my part of the world the more pressing problem is communist totalitarianism, so let me speak of it, not in the spirit of an anti-communist crusade, but as a reminder that others are doing more than most Christians in evangelism.

I watched the Red tide sweep across China. We Protestants had been trying to win that country for Christ for one hundred and fifty years. The communists took it in thirty years. What makes them so successful? Their armies? That is no small part of the answer, of course. But as I lived behind the bamboo curtain and watched them for more than two years, I



became convinced that the real secret lies deeper. I am inclined to believe that the main reason the communists are so successful is simply this: that they believe in and practice evangelism with greater intensity for their false faith than most Christians do for the true faith.

We saw this when they first rolled over us. After the soldiers moved in, the communist evangelists came out of hiding, and put on the greatest evangelistic campaign that I have ever seen in my life, and I have heard Billy Graham! They staged meetings that lasted from early morning to after midnight, great mass meetings drenched with emotion. They put on plays and concerts and operas and movies, presented by the drama corps that is attached to every communist army division. It was an avalanche of evangelism that swept students and villagers off their feet. One of my own students, son of a Christian pastor, was soon coming to me to try to convert me to communism. "Dr. Moffett," he said, "you stay with us fifty years and you will see. We will have a paradise on earth right here in China."

Evangelism, you see, is more than mass meetings, and the communists know it. It is also personal witness. Six months after the communist wave washed over us, a little freshman at the Christian college near Peking where we were teaching came in great distress to one of her Christian advisers. Her father and mother were earnest Christians in South China, which had not yet been taken by the communists, and she was worried about them and about herself. "I wonder," she said, "if my family knows how hard it is for me to remain a Christian." She went on to say that her three roommates were all members of the communist youth corps which had taken as one of its objectives the conversion of every young Christian on that campus to communism. Twenty-four hours a day those roommates would work on her, ridiculing, arguing, frightening, pleading. When they were tired, others would step in to relieve them and keep up the terrifying pressure, urging her to throw away old superstitions and get into step with the New China. All the adviser could do was comfort her, counsel her and pray with her. From time to time afterwards she saw the girl, but the freshman didn't talk to her much any more. Then one day on the library wall which carried the slogans and announcements of the student-body, this notice appeared, signed by the little freshman: "I wish to announce to my fellow-students that I am no longer a Christian. I have discovered my mistake, and how I have been deceived..." Communist evangelism had gained another convert, and two grief-stricken parents in South China soon knew how really hard it was for their girl to keep the Christian faith.

This is the kind of evangelism that has made communism the greatest evangelistic movement since the rise of Islam. It is a steady, relentless propagation of the faith. I have seen the communist armies at work and also the communist evangelists. And I am more afraid of the evangelists. I have seen their zeal—a zeal most Christians have abandoned to fringe groups, such as "holy rollers"—and to communists.

A woman in Bogota, Colombia, once told a missionary there that she

had won nearly two hundred and fifty of her fellow students to Karl Marx in one year after her conversion to communism. Make no mistake. Communism is an evangelistic faith. It keeps its cutting edge sharp and hard, and every communist is an evangelist.

And what about Christians? How do you and I compare, for example, with that young communist in Colombia? How many people did you ever win to Jesus Christ in one year? The answer to the future of the world in our generation may well lie in that bitter comparison, for it is the evangelist, and not the soldier, who will ultimately win the world.

But if as Christians we look tired, discouraged, and ready to give up on a world we are losing to others, then we are no longer worthy to bear the name Christian. Remember the words of the Lord to his disciples, who were also at times too easily discouraged. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." (Jn. 17:33). And remember again how he said, "Ye shall receive power...and ye shall be my witnesses...unto the uttermost part of the earth". (Acts 1:8).

Perhaps I have spent too much time speaking of the communists and their evangelistic zeal. We must be aware of that, but our example is not the communist, but the Christ! So, while we must be aware of the power of communist propaganda, we must remember that our power is not in propaganda. It is in Christ. We must be aware of the communist menace to the freedoms of the world, but that is not the only menace, and I am not calling you to evangelism as to a holy war against the communists. The Christian's call to evangelism is a higher and a holier call than that. It comes from Jesus Christ who looks out on fields white unto the harvest and asks us to be his evangelists. The need is great, and the laborers are few, and the enemy waxes bold, but how can the Christian be discouraged when God himself says that power is available, and the victory shall surely be to Jesus Christ?

Stop looking at the enemy for a moment, and look at Him, and look at the need all about you. Some people say that this is a Christian country. We put "In God We Trust" on our dimes. And we open the Senate with prayer. And we don't let people swear on the radio and T.V.—at least we try to keep them from it. Our President is a Christian, and our Secretary of State is a Presbyterian, and our politicians always speak well of the Bible. Doesn't that make us a Christian country?

Listen. There are people in our mountains who have never heard of Jesus Christ, and people in our churches who act as if they had never heard of Him. Many American cities are more pagan than the one in which I live in Korea. In the U.S.A. we say all men are brothers, but we don't practice it. There are seventeen million young people, we are told, in this country who have never once darkened the door of a church. And if all this is true, then right here in America, the chief task of the church, as everywhere else, is still evangelism!

Sometimes it may be by great mass meetings. There are so many millions to be reached. It would encourage me to see in America a revival



of mass evangelism. I would not be frightened by it. Too emotional? A religion which doesn't reach the emotions never really becomes vital at all.

But again, let me remind you that evangelism is more than mass meetings. The hardest and most important evangelism of all is not that which you let others, specially gifted of the Holy Spirit, do for you, but that which you, by the same grace of God, do yourself.

I had lunch with a Jew one day. I was in New York, and the restaurant was crowded and he came up and asked if he could share the table with me, which I was glad to let him do. He was a friendly and curious soul and began to ask me questions. His name was Sam Birnbaum. He was in the metal equipment business. "What line are you in?" he asked. "I'm a Presbyterian minister," I said, and he thought that over for a while.

Then he said, "I don't usually talk about this, but seeing as you are in the religious line, why do Christians hate the Jews?" And that kept me silent for a moment. How relentlessly our failures in race come back home to roost. But then I said, "They don't. Real Christians do not hate the Jews. Jews are really nearer to Christians in faith than anyone else." And that started us off on the Jewish problem. He told me all about his synagogue, his rabbi. We got quite friendly. Then he asked me some more about my work, and I said I was going to be a missionary.

"You mean," he said, "that you are going to go out and try to convert people?" I nodded, and he looked at me unbelievably. "Why?" he said. "You wouldn't want to convert me, would you?"

What should I have said? He was a fine fellow. We were getting along famously. I had taken a good step forward in bringing the Jew and the Christian closer together as they should be. Shouldn't I have continued along the same line and answered, "No, of course I wouldn't want to convert you. You are a fine fellow as you are." That was what he expected me to say. But I didn't. I said, "Yes. I'd like to convert you". And he was as surprised a man as I have seen in some time.

But in a case like that doesn't the Christian have to say "Yes." Our Christian conviction is that men are not all right as they are. They need Christ, and without Christ no matter how nice or how good or how wise they are they are not all right. Only because Christians have believed that strongly enough to do something about it—only because faith led to evangelism—only because the first Christians were evangelists, are we today Christians. The Greeks were wise, but Paul knew that they needed evangelizing. The barbarians were fine, spirited civilians, but Boniface and Gregory and Augustine knew they needed Christ. So does Sam Birnbaum. So does every man who has not opened his heart to the Lord Christ.

Sam knew all about Jesus. He told me himself what a fine man Jesus was—a Jew, too. He also liked Cardinal Spellman. But if that is all there is to it, if Jesus is just another fine man for fine people like Sam Birnbaum to approve of, then we can all go home and forget it. But if Jesus Christ is our risen Lord and Saviour, the Master and Captain of our souls, the Son of God; and if God so loved the world that he gave his only begotten Son

that whosoever believeth on him should not perish but have everlasting life—if Jesus is Lord, and if men are lost, and our faith is true; then Christians have a job to do. And sometimes that job is right in our own home town, at a restaurant table. It can be harder right there than in Tibet.

If you think you can't do it, if you say you are not ready, if you answer only with an excuse—then don't sit there and complain while the communists take the world away from you!

Samuel Hugh Moffett

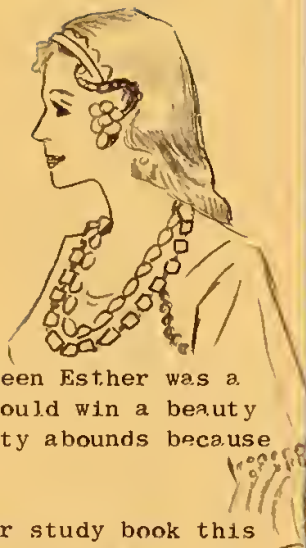






Minneapolis, Minn.

1968



### QUEEN ESTHER CIRCLE

The Bible tells us that Queen Esther was a beautiful woman. None of us would win a beauty contest, hut from within, beauty abounds because we love our Lord.

How fitting is the title of our study book this year "Joy for an Anxious Age", by Dr. and Mrs. Moffett. Are we living in an anxious and troubled world today? Yes, and oh, how many lessons we have in this letter of Paul's to the Phillippians. Unity in Christ for one and if we can say with Paul, "I have learned in whatsoever state I am, therewith to be content, we will have overcome restlessness and anxiety.

By the way, we think this study book is the best one we have had so far, and to get together in Christian fellowship to study God's Word, giving out whatever insight the Lord gives us, and to pray for one another is a great privilege. Honor and glory to God for answered prayers.

\* \* \* \* \*



We at Aldrich Church are fortunate in that Mr. Wilbur Nelson of the Morning Chapel Hour, Huntington Park, California will be with us during the week of April 28 through May 5, 1968. We will have a series of daily evangelistic services during this week, beginning Sunday morning, April 28 and ending Sunday night May 5. There will also be two afternoon services for the ladies in addition to the evening services.

In preparation for these services we will begin a series of "cottage prayer meetings" on Tuesday evening, November 28, 1967. They will be held in seven areas of our church congregation. It is sincerely hoped that the members of our church will attend these special prayer meetings and pray for the success of these evangelistic services in winning souls for the Lord Jesus Christ.

---Visitation & Evangelistic Committee

MUTUAL AGREEMENT between the General Assembly of the Presbyterian Church in Korea, the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A., and the Korea Mission of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.

#### Article 1. PREAMBLE

The Presbyterian Church in Korea, the United Presbyterian Church in the U.S.A. and the Korea Mission of the United Presbyterian Church in the U.S.A. mutually agree to dissolve the Mission as an administrative body, and to integrate the work of the Mission in the Presbyterian Church in Korea under the terms stated below.

At this point in the development of the Korean Presbyterian Church we wish to give thanks and praise to Almighty God for the marvelous way in which His Spirit has worked in the hearts and lives of the Korean people in revealing Jesus Christ as Saviour and Lord.

We would also bear witness to the close and friendly relations existing between the Presbyterian Church in Korea and the United Presbyterian Church in the U.S.A., and its missionary representatives.

We recognize that every independent Christian church ought to direct all the work done on its behalf within its jurisdiction. The United Presbyterian Church in the U.S.A. and the Korea Mission have from the start cherished and striven toward this end. We, therefore, accept the following principles to govern our relationships in the days to come.

#### Article II. PRINCIPLES OF COOPERATION

##### 1. The Principle of the Giving of Life.

Personnel and funds given by one Christian church to another are essentially a single expression of inter-church fellowship, and much of this value is lost if they are separated.

In the relationship between churches in different lands within the Universal Church the most important element is the giving of life to serve one another. As God gave His Son for the Church and the world, so we would give and serve.

The giving of funds is secondary. The reversal of this order can be fraught with spiritual danger to both the giving and the receiving church.

##### 2. The Principle of Stewardship.

- (1) Self-government, self-support, self-propagation are essential to the spiritual vitality and integrity of any church.
- (2) A Christian church must support financially its own governing body, its own officers, offices and ecclesiastical activities, to remain a spiritual, vital and independent church. Only after this is done can a church receive aid for its institutions and projects from sister churches without danger to its own moral integrity and independence of action.
- (3) Funds from sister churches must be administered so as to encourage and stimulate, rather than discourage, sacrificial giving in the receiving church.

### 3. The Principle of Administration of Aid

A sovereign, independent church has the right to decide for itself when aid from sister churches is no longer needed. So long as that aid is continued, however, personnel from the sister church shall participate on the church committee which assigns work and disposes funds provided by that sister church.

## Article III. BASIC TERMS OF AGREEMENT

### 4. Church Authority

It is recognized that in the Church itself rests the final authority under God, for the control of all work, institutions and projects conducted under the name of the Presbyterian Church in Korea.

### 5. Department of Cooperative Work

The relations between the General Assembly of the Presbyterian Church in Korea and the United Presbyterian Church in the U.S.A. shall be conducted through the Department of Cooperative Work of the Presbyterian Church in Korea General Assembly in the Zone of the United Presbyterian Church in the U.S.A., and through the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. This Department of Cooperative Work shall decide what aid of personnel and funds is needed from sister denominations and how long such aid is necessary.

It shall assign missionaries to local Cooperative Work Departments or union institutions for specific work assignment by those bodies, subject to the consent of the individual. In case of other boards or organizations where the constitution requires missionary representatives, the Missionary Fellowship shall nominate its representatives to serve on these boards or organizations, these nominations to be ratified by the Department of Cooperative Work concerned. The United Presbyterian Church in the U.S.A. shall, in the love and obedience of Christ, strive to meet these needs to the extent that its resources and obligations to other lands permit.

### 6. Commission Representative

We agree that in accordance with the policy of the Commission on Ecumenical Mission and Relations in countries where no Mission organization exists, the office of the Commission Representative shall be continued. The Commission Representative no longer will act as the Mission Executive, but shall serve the double purpose of interpreting to the Korean Church the mind and attitude of the United Presbyterian Church in the U.S.A. and of explaining and impressing upon the United Presbyterian Church in the U.S.A. the needs which have been enumerated by the Korean Church. The Commission Representative also will counsel with the Department of Cooperative Work concerning financial matters, reporting to the Department the extent to which the Commission is able to support the items in the asking budget, participating in the supervision of the distribution of budget funds approved by the Department, and explaining the accounting procedures required by the Commission.

### 7. Comity

If the Department of Cooperative Work wishes to make any assignment of personnel or funds contrary to the agreement on comity entered into by the Boards it is understood there will be consultation and agreement between the Boards concerned before any assignments are made.



### 8. Missionary Fellowship

Personnel provided by the United Presbyterian Church in the U.S.A. for the aid of the Korean Presbyterian Church shall be organized into a Missionary Fellowship. This fellowship shall have no administrative responsibility for the assignment of its members or for the use of funds provided for the Presbyterian Church in Korea by the United Presbyterian Church in the U.S.A. It shall, however, have oversight of matters concerned with the maintenance, health, furloughs, language study, residence, etc. of its members and it shall choose its representatives on the Area Departments of Cooperative Work. Each Area Department of Cooperative Work shall elect its representatives to the Department of Cooperative Work of the Presbyterian Church in Korea General Assembly in the Zone of the United Presbyterian Church in the U.S.A. The Missionary Fellowship may make long-term studies, express its collective witness concerning policies and methods related to the Mission of the Church, and present them to the Department of Cooperative Work or other interested bodies.

### 9. Schedule

The schedule for integration shall be put into operation with the signing of this Agreement. The Mission shall cease to function as an administrative body as soon as the time schedule is completed.

### 10. Amendments

This Mutual Agreement may be amended at any time when either cooperating church requests a conference for this purpose, stating the reasons, and after the two churches come to agreement on the change proposed.

## Article IV. SCHEDULE FOR INTEGRATION DETAILED

### 11. Steps Already Accomplished

- (1) Since the organization of the Korean Presbyterian Church in 1912 all ecclesiastical functions have been in its hands.
- (2) The work of missionaries within presbyteries has been directed by these presbyteries from the beginning.
- (3) Since Liberation (1945) all Institutions, Colleges, Seminaries, Academies, Bible Institutes have been conducted by Boards of Directors controlled by the Church. Missionaries have served in these institutions by invitation of the Boards of Directors.
- (4) Since February 1956 the preparation of the annual budget coming from the United Presbyterian Church in the U.S.A. to the Presbyterian Church in Korea has been in the hands of the Church-Mission Conference, as well as the disposition of the funds when received.

### 12. Steps Yet to be Accomplished

Transfer to the Department of Cooperative Work of the Presbyterian Church in Korea General Assembly in the Zone of the United Presbyterian Church in the U.S.A. of:

- (1) Special financial budgets for old and new projects.
- (2) The assignment of missionaries, including supervision of work, possible change of assignment, decisions as to return after furlough and the preparation of request lists for new workers.

Article V. TIME TABLE

13. Initial Approval

This Mutual Agreement shall be presented to the Presbyterian Church in Korea, the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. and the Korea Mission of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. for initial approval this year (1957). The final decisions regarding the remaining special budgets for old and new projects shall be transferred to the Department of Cooperative Work within one year after the initial approval.

14. Final Approval

After initial approval the Mutual Agreement and the Constitution shall be presented within one year for final approval by the three organizations. The assignment of missionaries, including the responsibility for reassigning and supervision of personnel, will be turned over to this Department within one year after the final approval of the Agreement and Constitution. At that time the Mission will cease to function as an administrative body.

15. Final Date

The definite date for both transfers shall be fixed by the Cooperative Work Department of the Presbyterian Church in Korea General Assembly in the Zone of the United Presbyterian Church in the U.S.A. when all conditions are fulfilled.

Article VI. CONCLUSION

In entering into this Agreement we acknowledge Christ's Lordship in His Church and our complete dependence upon the Holy Spirit for guidance in all our efforts and activities for His Church. We confidently believe that He has guided us during the past seventy-five years since Christ was first proclaimed by Presbyterian missionaries in Korea. In like fashion we do believe that in the years to come His presence and guidance alone can lead this Church to the final consummation of His Kingdom in Korea.

CONSTITUTION  
of the  
DEPARTMENT OF COOPERATIVE WORK  
of the  
Presbyterian Church in Korea General Assembly  
in the Zone of the  
United Presbyterian Church in the U.S.A.

Article I. ORGANIZATION

1. Name.

The name of this Department shall be: The Department of Cooperative Work of the Presbyterian Church in Korea (herein below called "The Korean Church") in the Zone of the United Presbyterian Church in the U.S.A. (herein below called "The USA Church").

2. Purpose.

The purpose of this Department shall be to implement the Mutual Agreement entered into by the Korean Church, the USA Church, and its Mission. This Constitution shall be attached to the Mutual Agreement and become a part of it.

3. Location.

This Department shall have Seoul, Korea as its location.

Article II. MEMBERSHIP & OFFICERS

4. Membership.

The membership of this Department shall consist of an equal number of Koreans and missionaries, chosen as follows. (Cf. Art. V. 15 below.)

Chosen by the Seoul Area Cooperative Work Department . .	2 Koreans & 2 missionaries
Chosen by the Taegu Area Cooperative Work Department . .	2 Koreans & 2 missionaries
Chosen by the Andong Area Cooperative Work Department . .	1 Korean & 1 missionary
Chosen by the Chungju Area Cooperative Work Department . .	1 Korean & 1 missionary
Chosen by the National Organization of Women's Missionary Societies from different Areas of the Zone in which the United Presbyterian Church in the U.S.A. works . . . .	1 Korean & 1 missionary
The Stated Clerk of the Korean Church General Assembly,	1
The Commission Representative of the U.S.A. Church,	1
Chosen by the above members in such a way that together with the already elected members of the Department they are able fittingly to represent each area and each field of work, Specialist Members in Medicine, Education, Relief and the like, . . . . .	2 Koreans & 2 missionaries

5. Terms of Service

Members chosen by the Area Departments or the Women's Organization shall have three-year terms, others one-year. Excepting the ex-officio members, no-one may be reelected consecutively to serve more than three years, and members chosen by the Area Departments shall serve only during their term of service in the Area Department.

In case of a temporary or permanent vacancy occurring among the representatives of the Area Departments or the Women's Organization, or among the ex-officio members, the Chairman of the organization concerned shall appoint a temporary substitute, who shall serve until the next meeting of that organization. In case of a temporary or permanent vacancy among the members elected by this Department, the Chairman of the Department shall nominate a substitute, who must be approved by this Department.



6. Officers

The officers of the Department shall be one chairman, one vice-chairman, one Korean-language secretary and one English-language secretary. These officers shall serve one year, being elected annually at the first meeting of the year.

The ex-officio members of this Department may not serve as officers.

The Korean and English secretaries, in consultation with the Chairman, shall prepare the work docket of the meeting and shall forward actions of the Department to the bodies concerned.

7. Commission Representative.

The Commission Representative is a member of the staff of the Commission on Ecumenical Mission and Relations of the USA Church, designated by the Commission, and is the liaison agent of the Commission and the Korean Church. He shall have the double responsibility of conveying to the Korean Church the mind and attitude of the USA Church and of winning the understanding of the USA Church regarding the requests made by the Korean Church. He may confer at any time with Church leaders on all matters of common concern and shall make it his effort to relate the Commission and the Church in a closer bond of fellowship and partnership for the strengthening and enlargement of the work.

The Commission Representative shall not represent the missionaries as a board- or committee-member on any body or committee with which the Korean Church and the USA Church are mutually related. Ex-officio, however, he may with permission sit with voice but no vote with all groups with whose work the USA Church is co-operating through the contribution of funds or personnel when matters related to these funds or personnel are under discussion.

Assisted by a Treasurer appointed by the Commission, he shall have a special responsibility for such financial matters as reporting to this Department the extent to which the Commission is likely to be able to support the items in the asking budget, supervising the distribution of funds approved by this Department, explaining the accounting procedures required by the Commission, and the like.

Article III. DUTIES & STRUCTURE

8. Duties.

The duties of the Department shall be:

1. Programming. To plan the future program of that part of the work of the Korean Church with which the USA Church is related.
2. Estimates. To send to the Commission of the USA Church estimates of personnel and funds needed from the Commission to carry out this program. In these requests must be indicated the personnel and financial load assumed by the field.
3. Channelling. To channel such grants of personnel and funds to their designated objectives.
4. Other Functions. To carry out such other functions as the Korean Church or the USA Church may commit to it.
5. Reports. To collect reports from all institutions or projects in which personnel or funds from the USA Church are used. These reports shall include financial reports and shall have statements of audit from each body which has received funds.



The Department shall have power to suspend payment of funds for any account of which the handling or audit have been unsatisfactory.

9. Structure and Subcommittees.

The better to carry out its duties, the Department shall form subcommittees as follows. These subcommittees may be added to or decreased at the discretion of the Department, and people not members of the Department may be chosen to serve on them.

1. Evangelistic
2. Educational
3. Medical
4. Social Service
5. Publications
6. Financial
7. Personnel

As needed, the Department shall prepare detailed instructions for the operation of these subcommittees.

Article IV. MEETINGS

10. Regular Meetings.

This Department shall have four regular meetings a year, on the Tuesday following the first Sunday of January, April, July, and October, or on dates decided by the Department. When extraordinary circumstances compel a change in date the Chairman shall secure the approval of two other members of the Department and must notify all members not less than ten days prior to both the regular date and the new.

11. Special Meetings.

Special meetings shall be called by the Chairman upon the signed request of four or more members of the Department.

12. Rules of Order.

A quorum for business of this Department shall be a majority both of the members and of the Area Departments.

Except where otherwise specified, a majority vote of members present shall be required to carry a motion.

Beyond this, the rules of order of this Department, except where otherwise specified, shall follow the rules of order of the General Assembly of the Korean Church.

13. Minutes

Minutes of this Department shall be kept in Korean and in English. The Korean shall be the official version of the minutes.

14. Agenda..

The regular meetings shall have special functions as follows. A two-thirds vote of members present shall be required for the discussion of matters which are the special function of one meeting at any other.

1) April Meeting.

At the April meeting matters relating to the missionaries and their assignment of work shall be discussed. The Department shall receive from each Area Department a report of the roll of missionaries within its bounds and their work-assignments. Area Departments may recommend work-assignment or Area-assignment changes, and new missionary requests.

This Department shall study matters relating to the work-assignment of each missionary and may change work-assignments when necessary. It shall take final action on the transfer of missionaries from one Area to another and on their assignment, subject to the affirmative vote of two-thirds of the members present, the consent of the missionary concerned and the presbytery or institution to which assignment is being made, and the provision of adequate housing.

The Department shall settle upon and communicate to the Commission of the USA Church new-missionary requests, with order of priority, and, before each missionary going on furlough leaves Korea, the desirability or undesirability of his return.

2) July Meeting

At the July meeting financial matters shall have priority. At this meeting the Area Departments shall present:

- (a) A report on the use of funds received in their Area during the past fiscal year and a certification that the books of all who have received funds have been audited and capital, current and relief funds have been used for their designated purposes.
- (b) A statement of current funds requested for the coming year, showing:
  - (1) the amounts received in each class this year;
  - (2) the amounts raised locally for these same classes;
  - (3) any increased or new items of current expenses requested from the USA Church for the coming year, with a listing in the order of urgency and importance.
- (c) Requests for capital grants, in the order of preference.

The Department shall prepare the relief budget request for the coming year, and shall make total requests from Korea to the USA Church, on the basis of assembled requests of the Area Departments, and of requests received through the General Assembly's General Council (Korean: "Committee of Officers") from departments of the General Assembly and various institutions. It shall give an order of preference for the capital fund items and for the first fifteen to twenty items among the current fund requests for increased or new items (Column D).

While requests for general relief items may be brought up at any meeting, so far as possible financial items shall be discussed only at the July Meeting, and the order of preference for capital fund requests and for current fund requests for increased or new items (Column D) shall not be changed at any other meeting except by a two-thirds vote of the members present.

3) October & January Meetings.

At the October and January Meetings Special Conferences may be held to study various phases of the work of the Korean Church. Such Special Conferences shall be held on educational work, medical work, social work, agricultural work, and other types of work as the Department decides. This Department shall prepare the program of these Special Conferences and shall invite competent people in each field to meet with the Department.

When a change in basic policy upon any work is envisioned, a Special Conference relating to that work must be held.

At the October Meeting the Specialist Members of the Department shall be elected. At the January Meeting the election of officers of the Department shall be held.

#### Article V. AREA COOPERATIVE WORK DEPARTMENTS

##### 15. Establishment.

To carry out the responsibility of this Department, it shall have various Area Cooperative Work Departments. Such Area Cooperative Work Departments may be established by this Department on the basis of the need for their establishment, the availability of funds for it, and the assignment of missionary personnel.

At present this Department has Area Departments of Cooperative Work in Seoul, Taegu, Andong, and Chungju.

Upon the pattern of an Area Department Constitution drawn up by this Department, each Area Department of Cooperative Work shall prepare a constitution, which must be approved by this Department before going into operation.

##### 16. Appeals.

When an Area Department considers an action of this Department to be in violation of the Mutual Agreement or Constitution, it may within fourteen days of the taking of the action submit an appeal for reconsideration to the Department. This appeal shall be submitted in writing to both secretaries, and when they receive it, the action in question shall be suspended until it has been re-voted.

#### Article VI. RULES

##### 17. Amendments.

When the Korean Church or the USA Church desires to make changes in the Mutual Agreement or this Constitution, they shall communicate their suggestion to the other body through this Department, which shall forward it together with a Department opinion.

By a two-thirds vote of the members present, this Department may propose and send to both Churches suggested amendments. Changes shall become valid when ratified by both Churches. In this case the USA Church shall be represented by its Commission.

##### 18. Initial Membership.

When this Department is officially initiated the current members of the Korea Mission Church-Mission Conference shall be the members of the Department according to their several year-classes.

##### 19. Relation to Like Bodies.

As this Department is under the General Assembly Cooperative Work Department, which coordinates the missionary work of various denominations, its relations with similar cooperative work organizations of other denominations must without fail be through its superior body, the General Assembly Cooperative Work Department.

##### 20. Implementation Date.

The implementation date of this Constitution shall be according to the terms of the Mutual Agreement.



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40th Anniversary of the Korean Women's  
Missionary Society

When I recall the wonderful record of evangelistic work for women by women in Korea, on this occasion of the fortieth anniversary of the organization of the first nationwide Women's Missionary Society of the Presbyterian Church of Korea, I find it easy to believe a statement once made by Matthew Henry, the great Bible commentator. He said, "Man was made of dust refined, but woman was made of dust double refined," that is of finer clay. For it is true that in Korea, as in the early church, from the very beginning of the Christian faith, the heroism and sacrifice and zeal and piety of Christian women matched, and sometimes more than matched, that of Christian men.

It is interesting to observe that this is a double anniversary year. It is not only the 40th anniversary of the national Women's Missionary Society. It is also the 80th anniversary of the first Presbyterian baptism of women. The first three Presbyterian women to receive baptism came from Mrs. John Heron's Bible class in Seoul, in 1888.

It was not until 1896 or 1897, however, that women banded together in an organized way for Christian work. Four women in Pyengyang who had only recently been baptized by my father, Dr. S. A. Moffett, caught a vision of what women could do to win other women for Christ, and formed the first women's evangelistic society. Their names were Yi Shin-Haeng, Shin Pan-Sok ( ), Pak Kwan-Son ( ), and Kim Song-Shin ( ). I shall always treasure a photograph which my father gave me of the leader of that little group, Yi Shin-Haeng ( ), who served for 25 years as head of the society.

In 1897, their first year of organized activity, these new believers raised the equivalent of \$307, sent one of their number to work as an evangelist in Soonan County, near Pyengyang, and helped in the building of the first church in Pyengyang, which was one of the first two church buildings erected in all Korea. They pledged themselves to contribute one copper cash each Sunday for the evangelizing of villages outside the city wall.

In 1907, when the men of the church sent one of the first ordained Korean pastors, Rev. Yi Keul-Poong, as a missionary to Cheju-do, these same women felt they must also have a share in this missionary outreach, and the next year, 1908, raised the money to send a woman, Yi Sun-Kwang ( ), to help Rev. Yi and to begin evangelistic work among the women of Chejudo. The movement spread to other parts of Korea. The women in Wonsan sent a woman missionary to work among Korean in Siberia. The women of Syenchun sent a woman to Manchuria. Chungju and Kwangju sent workers to Chejudo.

At last in 1928 the nationwide organization of the Women's Missionary Society was recognized by the General Assembly, and it took as its first major project the sending of the first woman missionary to a foreign people. Miss Kim Ho-Sun was sent to Shantung, China, in 1931.

It is a privilege, on behalf of your foreign missionary colleagues, to congratulate the Women's Missionary Society on its great, historic heritage of three-fold service: praying, witnessing and giving for Christ.

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## THE ROYAL ASIATIC SOCIETY

One happy tour group of the Royal Asiatic Society recently found itself greeted with banners welcoming the British Royal family. The Society is not really quite that royal, though it was chartered by King George the Fourth, but membership in the Korea Branch of the Royal Asiatic Society, London, is still one of the most privileged and delightful associations open to the foreigner in Korea.

Don't pass it by as a society of venerable scholars lost in the pursuit of arcane, oriental knowledge. True, it has academic distinction, but it welcomes all who want to know more about Korea. Its "scholarly pursuit of things Korean" is broadened by its "just, balanced, dispassionate discussion of all things Korean."

It has a long history of missionary connections. Two-thirds of its first members in Korea in 1900 were missionaries. Gale, Underwood, Appenzeller, Seranton, Moffett, and G.H. Jones were among them. Others, like Allen and Hulbert, either had been, or were to become missionaries. In our day Horace Underwood and Sam Moffett have been presidents of the Society, and Monsignor Carroll of the Mary-Knoll Fathers holds that office for 1970.

The first volume of the famous TRANSACTIONS (1900) was almost entirely the work of missionary scholars, featuring a friendly debate between James Gale and Homer Hulbert as to whether Korean culture is basically Chinese or native Korean, with Gale writing for the Chinese and Hulbert for the Korean side of the argument.

But the R.A.S. neither was nor is a missionary organization. Its first president was His Britannic Majesty's Charge D'Affaires in Korea Mr. J. H. Gubbins, Esq., C.M.G. J. McLeavy Brown, Inspector General of Customs was a Councillor. Mr. Sand, Advisor to the Royal Yi Household, was a member, as was Herr Doktor H. Weipert of His Imperial German Majesty's Consulate General. The first Korean member was the Hon. Min Yong-Ghan, nephew of the Queen and head of the government during the Tonghak rebellion in the 1890s. Syngman Rhee was another early member, listed only as S. Rhee, Ph. D. in 1913, but later an Honorary President. There have been barons and bishops, ambassadors and businessmen, soldiers and scholars, saints and sinners, presidents, and even a queen (Yunbi) in the Society's long list of members. The first Korean president was Dr. L. George Paik.

Academically the Society is best known for its TRANSACTIONS and publications; popularly, for its open lecture programs and tours.

The TRANSACTIONS, free to members, is the annual or bi-annual printing of articles and monographs read before the Society, or submitted to the Council. Anyone fortunate enough to possess a complete set of the original 45 volumes (1900-1969) has a collector's item worth up to \$1000. Some of the reprints, even, sell for \$13 a single volume.

Many of them are classics: George Heber Jones on "Spirit Worship of the Koreans", the earliest treatment of Korean Shamanism (1901), and Bishop Trollope on "Buddhism in Corea" (1917); or H.H. Underwood's highly praised work on "Korean boats" (1934), and the monograph that gave us the McCune Reischauer "Romanization of the Korean Language" (1939).

In the field of Korean literature, no one has excelled the Anglicans, Bishop Trollope on "Korean books" (1932), and Bishop Rutt on "The Sijo" (1958). One of the most useful issues is Volume 40 (1963) Gompertz's exhaustive "Bibliography of Western Literature on Korea to 1950", though

missionaries will want to consult the earlier bibliography of H. H. Underwood (1931) which included a section of missions, both Roman Catholic and Protestant, not to be found in the Gompertz compilation.

Also of missionary importance are definitive articles on de Cestodes, the first Catholic priest in Korea, by R.M. Cory (1937), and on R. I. Thomas, the first Protestant martyr, by M. W. Oh (1933), and the 1967 volume on "The New Religions of Korea," with studies of the Olive Tree Church, Chondogyo, and the bizarre Korean Unity Movement.

Since the War the Society has broadened its programs to include a wide selection of highly popular tours. The island-temple two day tours are expensive, but the one-day Seoul area trips are bargains. Who can afford to miss a guided tour of Yi Dynasty palaces royally conducted by a man who lives there, Mr. Lee Kyo, last of the Yi dynasty, son of the Crown Prince, and a Director of the Society?

More recently, led by Robert Kinney, the Society has launched a vigorous book-publishing program which has revolutionized the production of works in English on Korea. It began with a series of scholarly monographs. The first was Hahn Pyong-Cheon's very readable and fascinating analysis of Korean traditions which unfortunately he hid behind the formidable title, THE KOREAN POLITICAL TRADITIONS AND LAW. Next was a series of popular handbooks which rocketed off the press with Paul Crane's amazing best-seller, KOREAN PATTERNS, now in its third printing. R.A.S. success had stimulated other publishing ventures, like Yonsei University Press's series of reprints of rare and out-of-print classics in English on Korea.

Program meetings, open to all, are held two Wednesday nights a month, at 8 o'clock, usually at the National Medical Center Nurses' Auditorium. They are not a retreat for antiquarians and hobbyists. Lectures can range from the economics of North Korea to palaeolithic pottery and Korean movies; from anthropological studies of today's Korean villages to the rights of sons of concubines in the Yi dynasty. And it is all relevant, for if the record of these first founders of the Korea Branch, Royal Asiatic Society is any criterion, it would seem that those who are most effective in influencing the present and future of a country are the ones who best understand its past. So go royal. Go R.A.S.

Samuel Hugh Moffett

P.S. Membership is \$5.00 initiation fee, plus \$7.00 yearly dues. The R.A.S. Office Phone is 75-5433.

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NEWSLETTER

Eng. Vol. I, No. 1

January 1968

Dear Friends

At the beginning of this New Year we send greetings and assurances of the continued prayers of members of the Fellowship for one another. May God be very close to each of us.

In review of the past year we send news from three News Letters which have been issued in Korean and from other sources. The first Conference of the Eastern Region of the American Branch will be held in Roanoke, Virginia from January 25th to 27th. Other Fellowship Conferences have been held in Seoul, Korea, Dallas, Texas and Nashville, Tennessee. Speakers in Roanoke will be outstanding Christian leaders from various parts of the country. Among them will be Dr. Harry Denman. Themes will be "The Foundations of Prayer," "Prayer in Our World Today," and "The Laws of Spiritual Prayer." Reservations are being limited to six hundred. Pray for their great expectations!

For your recollection and thanksgiving--the International Prayer Fellowship was born in May, 1966 at the 80th anniversary celebration of Korean Christianity at which time the 80th birthday of Ewha University was also celebrated. Dr. Helen Kim, President Emeritus of Ewha, said at that time: "I believe this International Prayer Fellowship is being organized in accordance with God's will for us today." It was decided that this Prayer Fellowship should be not only Asian-wide but World-wide. The Conference was held in the Upper Room at Ewha University. The Fellowship is unique in that it started in Asia--Korea--and also that it seeks membership without regard to denomination, race or nation. It seeks to enlist the prayers and cooperation of men and women who believe that the Holy Spirit can and will empower them to help reveal God in the world today in the spirit of Christ.

INTERNATIONAL PRAYER FELLOWSHIP IN THE UNITED STATES.  
Dr. Manning Potts and Mr. Jimmie Davis worked with Dr. Harry Denman on plans for the organization of the International Prayer Fellowship in America late in the fall of 1966. Dr. Helen Kim went to the United States in March for the first meeting in Nashville, Tennessee at the Upper Room under the leadership of Dr. Potts. Two hundred and eleven people

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from 26 different religious groups and several different countries attended. At this Conference Mr. Jimmie Davis presented four qualifications for membership which were accepted: (1) Prayer every day, (2) Prayer partnership with one of another nationality, (3) Membership in large or small prayer group and (4) An offering to the International Prayer Fellowship.

KOREAN NATIONAL INTERNATIONAL PRAYER FELLOWSHIP. "Prayer for Witness" was the theme of the meeting of the national meeting from June 5th to 8th at the Upper Room at Ewha University, Seoul under the leadership of the Chairman, Rev. Shin Myung Kang. The special subject for prayer this year is the ministers and their work in evangelistic fields. The place of prayer in the lives of ministers, hospital chaplains and workers, school and university chaplains, army chaplains—with special reference to Korean troops in Vietnam—and evangelistic workers with prisoners and prostitutes were the subjects of reports and prayer at this meeting.

PUSAN (KOREA) FELLOWSHIP. On September 12, 1967 the Pusan International Prayer Fellowship was organized. Dr. Helen Kim was present at the meeting.

DR. HARRY DENMAN spent part of September and October in the University of Birmingham (Alabama) Hospital where he underwent a serious brain operation. He has regained his health and is now giving voluntary service as Executive Director of the International Prayer Fellowship. Continue to pray for him, giving thanks for his restoration to health and asking God's blessing on him as he takes up this new work.

REV. YONG BUK SONG of Seoul asks prayer for the Sung Up Church where he is pastor.

ELDER YONG KI KIM, "a praying farmer rather than a poor farmer," has experienced answer to daily prayer in the progress of his farming and other work. In 1966 he received the Magsaysay Award for his rural service to the Korean Nation. He is well known as the man who has "in one hand the hoe, in the other the Bible." He starts and ends each day with prayer. He gave a powerful testimony at the first Fellowship meeting in April 1966.

REV. DONG CHIN CHO, member of the Central Committee of the Fellowship and a Seoul pastor, has returned from the United States studying Pastoral Administration. Enroute he attended the World Ministry Conference in West Berlin.

REV. GEORGE SIDWELL, English Secretary of the International Prayer Fellowship, is in the United States with his wife and children for a year's furlough.



MISS SANG CHANG, formerly General Secretary of Upper Room Evangelism (Korea) is now studying theology in Yale University, New Haven, Conn. She requests the prayers of Fellowship members.

A REQUEST FROM HEADQUARTERS. Individual members of the International Prayer Fellowship should try to organize groups in their own locality . . . "where two or three are gathered together!" Each group is urged to send to Headquarters in Seoul, Korea periodic reports of their fellowship circle. Pictures of any activities of the group will be greatly appreciated. Please write short, clear captions for the pictures. Type or print, if possible. This is the first English News Letter to be issued by the Central Committee of the International Prayer Fellowship. It is planned to send out quarterly letters. We will appreciate news items from your fellowship group.

Tungay Ilbo  
Feb. 1968

## WILL SEOUL THROW AWAY ITS ANCIENT PAST?

Nature has blessed Seoul with the possibility of becoming one of the most beautiful national capitals anywhere in the world. Set against the dramatic backdrop of its towering peaks on the north, it spreads grandly across a shallow natural bowl to the wooded <sup>slips</sup> peaks of Namsan and the broad waters of the Han River on the south.

Early travellers commented with delight on how the architects of the Yi dynasty had constructed their major buildings to enhance and not obscure this natural beauty. The roofs of the palaces soared with the mountains. ~~It is breath-taking to~~ Drive up from Chong-no toward the Ton Hwa Mun and ~~to see how perfectly~~ <sup>into with what breath-taking precision</sup> the palace gate is set into the folds of the hills against the high screen of the peaks behind. Or ~~to~~ hike around the old city wall. It was once nine-thousand nine-hundred and seventy-five paces long, and each step of the great circle opened up new vistas of beauty to the eye.

But modern, insensitive man is slowly destroying this irreplaceable heritage of natural and man-made beauty. West Gate was ~~was~~ torn down by the Japanese. The Mulberry Palace near it has disappeared. One lovely stretch of the old city wall on Namsan was ruthlessly bull-dozed away only a few years ago, and its great hand-cut stones were dumped into a foundation for a hotel and a ~~golf~~ golf driving-range! Now I hear they are tearing down parts of historic Chilgung and beginning to chip away at the Duksoo Palace grounds. In another ten years Seoul may well be just another ugly modern metropolis, and what tourist will want to visit it then?

Of course part of this process is inevitable. Much as we love the past we cannot allow it to become a chain binding the future. But with proper planning, beauty need not <sup>always</sup> be sacrificed for utility. If the

Seoul - 2 2 2 2 2 2 2

Duksoo Gate really must be moved, let it be moved. But only with great care. Perhaps the Director of the National Museum, the justly famed Dr. Kim Che-Won, could be given authority to see that it is not ruined in the process. There are signs of hope that the city planners are aware of what is involved. I commend the decision to restore the old-style palace wall which has so much more of the flavour of Seoul's ancient past than the present incongruous cast-iron grill.

A nation that is careless of its cultural heritage is a nation that has lost its self-respect. I do not believe that Korea, which has so precious a heritage, will let this happen.

Samuel Hugh Moffett

~~President, Royal Asiatic Society~~

President, Royal Asiatic Society, Korea Branch  
Seoul. Feb. 20, 1968





See p 15

A CATALYST OF LEADERSHIP  
Joseph T. Bayly, '41  
Managing Editor, David C. Cook Publishing Co.  
Elgin, Illinois

Scholastic Honor Society Fall Banquet 1968

I hope you will forgive me tonight for a common failing of old men: looking back to praise the past, talking as if at least one good idea of a former generation at Wheaton College had been discarded along with a lot of inferior ones.

The good idea was the literary society, which was -- I believe -- a casualty of World War II.

Thirty years ago Wheaton had eight societies -- four men's lits, each with a sister society. The oldest went back to the nineteenth century, the newest were just a few years old.

As I recall, the average membership was about 80 or 90. So two-thirds of the students were active in lits.

Friday evening, from 7:30 to 9 was lit night. Nothing else was scheduled then. Chairs were arranged in rooms usually used for some other purpose -- Wheaton has never had an abundance of space.

The meetings were structured according to a basic pattern, which varied somewhat from society to society. A program chairman notified members of their part several weeks in advance. One or two papers on subjects of current interest, a debate, an original story or other literary piece, a humor number, a reading, parliamentary drill, a musical number, a devotional, an extemporaneous speaking assignment -- announced five minutes in advance -- and a critique of the meeting and its various parts: these made up the lit meeting.

Each meeting had a theme. These ranged from "Spring Fever" and "Snow" to "Russia" and "Modern Music."

Once a semester, all the societies got together for an open lit meeting in Pierce Chapel. These meetings brought together the best talent of the individual societies. They were formal for the girls. A great deal of time was spent on decorating the chapel building in harmony with the meeting theme.

Why do I say that Wheaton lost something when lits were discarded? What were the values literary societies brought to the campus?

(1) They represented student participation in a relatively free atmosphere. It is true that faculty members served as sponsors of lits, but they were invited to serve by the lit, and -- unless they were assigned to give the critique at the close of a meeting -- they usually did not attend.

(2) Lits encouraged creativity. There was the challenge of pleasing your peer group, especially the upperclassmen. Most members took their assignments seriously. The best were praised and the worst were panned. (Sometimes the Celts even booed, I believe.)

People were encouraged to try their hand at something different. Maybe it was designing stage props for the open meeting, or making posters. I remember when we

3. Dr. Luckman, Dr. Dyrness, and Miss Christensen were appointed as the nominating committee, to nominate candidates for the offices of president-elect and director.
4. Forms for seniors to apply for SHS scholarships are to be made up, including a pledge that if the student is awarded a scholarship he will be present at the annual business meeting to receive it.
5. No decision was made about a speaker for the annual business meeting in June. Another meeting will be called to decide this. Members of the board are asked to give serious consideration to this matter in the meantime.

introduced three-dimensional poster boxes at the west end of Blanchard. These were something special -- but week after week, men and women prepared papers, wrote short stories (I wrote my first one as a lit assignment), and did a lot of other things they would never have tried apart from lit meeting.

Creativity extended to humor. I remember one essay on "The Therapeutic Value of Drinking One's Bath Water." There were skits that came dangerously close to drama.

We were forced to try forms of expression that weren't naturally inviting to us and not infrequently a student discovered that he could communicate something he never knew he had in him.

Creativity thrives on deadlines. To be forced to come up with something several times a semester made people stretch.

(3) The lits encouraged development and expression of individual talents that might have been buried because people were not music or speech majors. A student could do his thing at the lit meeting.

(4) The lits forced ordinary men and women to take leadership roles. Sometimes they found they were as capable as the leaders, and then the leaders had to work to maintain their position.

Parliamentary drill fulfilled this function. So did extemporaneous speaking and some other assignments.

(5) Criticism -- always hard to come by -- was built into the system. The person with the most critical, evaluative judgment had this weekly assignment, and he didn't pull his punches. He couldn't, because the people who heard him had heard the program elements he evaluated. If you did a sloppy job, he told you so -- in front of everybody else. If you did well, everybody heard him praise you. If your humor was too earthy, it wasn't some faculty committee that warned you -- it was another student who told you how poor your taste was.

(6) I think there was a great deal of value -- even in a student body only slightly over a thousand -- in having a group of 70 or 80 students whom you were forced to relate to week after week. This relationship was in the area of general culture, rather than special interest, such as singing or basketball.

It is true that the lits had their own individual flavor. More athletes were in one, more debaters in another, more musicians in a third. But none was exclusive and all followed a similar program format.

I also tend to feel that being forced to relate week by week to others of one's own sex was a good thing in a coeducational school. Men were forced to compete against men, to beat out their identity in a male context. Women had to communicate to women, to please women.

Enlarging the spectrum of one's relationships is always a valuable activity, and is needed by most people who are seeking personal wholeness.

It is easy to avoid those who are different in outlook or background or interests from ourselves. It is easy to choose our little group of friends -- or associates -- and look down on the rest.

As an 11-mile-distant onlooker, I think something like this has happened at Wheaton in recent years. The student body fits into several molds which have few opportunities for voluntary association. Nor do they seem interested in such



association. There isn't much cross-pollination of ideas or perspectives. Jerusalem and Athens have few occasions to get together except when sitting in front of a speaker.

But we need one another. To be complete, Jerusalem needs an Athenian suburb at the very least; Athens needs Jerusalem's temple.

Warren T. Hill, director of the counseling center at University of Pittsburg, suggests the need for this sort of relationship in an article, "Marijuana and Alcohol in the Youth Culture":

"A person who is imprisoned in his viscera and consequently lives in a state of continuously changing emotion could alter his consciousness...by endeavoring to relate himself to a more controlled reflective type of person whom he probably avoids. An overly intellectual person should, by contrast, let down his hair periodically; it would be well also if he were to pursue practical experiences or make friends with down-to-earth people. Another kind of person, who, let us say, is completely caught up in the world of compulsive achievement for the future, should, as Timothy Leary says, "go out of his mind and come to his senses." But he doesn't have to do it via drugs. He should learn to relax by pursuing sensuous vacations. The artistic or sensuous individual should do the very thing which he has probably been avoiding -- namely, becoming a part of an organization. He should also try to make at least one friend who is personally organized. All of these prescriptions, if seriously followed, will lead to a change in perspective or to an alteration of consciousness." (Soundings, Journal of Interdisciplinary Studies, Fall 1968)

In the past several years I have seen two examples of student initiative that seemes to represent interest among contemporary students in what lits once provided. Doubtless there have been other examples: these happen to be the ones with which I'm somewhat familiar.

Several years ago a coffee house was established off campus. This one was not, as I understood it, an evangelistic approach to high school students and students in other colleges, like the coffee houses that exist now. It was rather a place where Wheaton students could express themselves through music and poetry and art.

And they did. Perhaps their expression did not always represent the self-image Wheaton wants to convey to the community and the nation, but neither, always, did lits 30 years earlier. Literary societies were not conceived as image-builders; they were builders of people: creative, articulate leaders. And in the long view, at least in my opinion, they did more than any other single campus activity, including daily chapel services, to free us from the sacred-secular distinction that has been a dry rot in the evangelical church of the past half-century. Our liberating Christian weltanschauung developed in the matrix of literary societies.

A few weeks ago another of these exciting events took place, when 30 or 40 students spent three days in a communications workshop. For this solid block of time, they could participate in a climate of idea exchange. Art, drama, writing, music, films: all the elements were there.

There was no essay on "The Therapeutic Value of Drinking One's Bath Water." Students are too sophisticated for that today. There was a discussion of how the Christian artist-communicator expresses his faith in Jesus Christ through that which he creates.



I suppose that an element of risk is present in such a workshop, even though two faculty members were catalysts and participants in it. And there was risk in the off-campus, nonevangelistic coffee shop; despite student interest, it closed after a year or so.

We can't really be sure what students will say, or sing about, when they're on their own.

But a college, I think, is like a family. When we have children, we expose ourselves to the risk of embarrassment. But the children's security should rest in the parents' general dependability, not the parents in their children.

Life is inextricably bound up in risk. So is Christian faith. Abraham risked a lot when he "went out not knowing whither." And God risked more when he settled on Abraham. For a while it looked as if God's risk wasn't going to pay off.

A rector in the Church of England put it this way: "Wherever St. Paul went there was a revolution. Wherever I go, they serve tea."

It is my opinion that Wheaton College should be a training ground for Christian revolutionaries, not a Christian finishing school.

We should be careful not to underestimate the influence of students on one another. There must be an explanation of the flowering of creative leadership in academic institutions, at particular times in their history. Armerding, Moffett, Evans, Taylor, Henry, Stam, Aldeen, Graham, Van Der Puy, Carnell: that was a group of men to be in one college at the same time! And all of them were active in lits.

I do not suggest that literary societies be reinstituted. That would be a great mistake. They would not meet today's need or satisfy today's students.

But I do believe that every person connected with Wheaton should encourage associations of students in multi-discipline, multi-interest groups. These groups should be relatively free; they should encourage creativity in form and substance; they should nurture individual talents that might otherwise be buried; they should force leadership roles; they should have self-criticism built into them; and they should be broad enough to include athlete and artist and Greek and scholar and conformist and rebel.

Groups of this sort may occasionally hurt Wheaton's present image, particularly among those who confuse a small Christian college with a college for small Christians. But I have a hunch that they'll build men and women who are Christian leaders 30 years from now, in the nation and in the world.

Isn't that the basic image a college wants?

- Annual Report of the Wheaton College  
Scholastic Honor Society, 1969.

ABSTRACT OF REMARKS OF CLYDE S. KILBY

On his conviction that the Lewis Collection for the library is the single most scholarly effort in the history of Wheaton College, Professor Kilby described the present status of the Collection to the Scholastic Honor Society at its May, 1969 meeting.

The Collection includes C. S. Lewis, Charles Williams, J.R. R. Tolkien, Owen Barfield, Dorothy Sayers, and George MacDonald. Most of these writers belong to a group which has become known as the "Oxford Christians." The College has undertaken to assemble first editions of the works of all these writers, their manuscripts and letters, bibliographies and all theses and periodical articles about them.

The College now has almost 700 of C. S. Lewis's original letters, of which some 500 have never been published. These were assembled from a great number of owners, including one in Tokyo and another in South India. It has about 675 letters of Charles Williams. It has also acquired some rare first editions and other unusual items. The Collection has made many friends in Great Britain. Recently one Britisher teaching at the University of Victoria came all the way from western Canada and spent the better part of a week studying Wheaton's original material in preparation for a book on C. S. Lewis. Another man doing a master's thesis at Queens College in New York got significant material when he visited the Collection. All who come are impressed not alone with the Collection but also the high quality of Wheaton students.

The College has been instrumental in publishing three books having to do with C. S. Lewis and it has edited a set of Charles Williams's letters that will be published in 1970. Students have written many honors papers having to do with one or more of these six writers.

Thanks to the Class of 1966, the Collection got under way with a gift of about \$2600. Additional gifts have enabled it thus far to move forward without getting into the College budget.

Professor Kilby's feeling is that more projects of this sort should be undertaken in order that Wheaton College will be known for its scholarship as well as for negative virtues.

Church Council, Seoul Union Church  
March 25, 1968:

Statement:

During his forthcoming visit in the United States Dr. Sam Moffett is asked to consult with the Methodist Board of Missions in New York in regard to the contract of the Board and Seoul Union Church respective to the services of Rev. Hobart Johnson. We instruct Dr. Moffett to seek more liberal terms than those listed in the document dated February 12, 1968. Specifically we request that the items referring to charges for use of a Methodist vehicle (exclusive of gas and oil and normal upkeep expenses, which Seoul Union Church assumes) and payment of rent for the Methodist house now used by the Johnsons and the wording of the statement regarding possible return of the Johnsons to Seoul Union Church after furlough be deleted from the proposed contract. As presently stated these items are not in keeping with the oral understanding that had been made previously by Mr. Robert Kinney and Board officials when he was in New York last fall. We authorize Dr. Moffett to initial a contract more in keeping with our understanding of this agreement.

The above statement was made and passed as an official action of the Church Council.

Sam:

Dr. Bale asked me to write up this motion. I think it summarizes our thinking and will give you official backing for your talk with Dr. Ashton Almand. Hope you can manage somehow to get the matter solved without direct interference from Margaret Billingsley. Feel sure she is the one that has "gummed" the works so far. Good luck !

Olin.



1968

# 3 GREAT CONFERENCES for Presbyterians to UPDATE EVANGELISM



"That all may know Him"

*Learn HOW You can Help to  
Bring New Life for a New Age!*

**Eastern Region:** Pittsburgh, Pennsylvania  
First Presbyterian Church  
April 19-20-21

**Central Region:** Tulsa, Oklahoma  
First Presbyterian Church  
April 22-23-24

**Western Region:** Walnut Creek, California  
(18 Miles from San Francisco)  
The Walnut Creek Presbyterian Church  
April 25-26-27

THESE CHURCH LEADERS WILL INSPIRE, TEACH AND ADVISE Through Addresses and Group Workshop Sessions

**Dr. Samuel H. Moffett**  
Dean of the Graduate School, Professor  
of Historical Theology, Presbyterian  
Theological Seminary, Seoul, Korea

**Dr. Donald Williams**  
First Presbyterian Church  
Hollywood, California

**Dr. Richard Halversen**  
Fourth Presbyterian Church  
Washington, D. C.

**Dr. John Calvin Reid**  
Pastor Emeritus  
Southminster Presbyterian Church  
Pittsburgh, Pa.

**Dr. Robert H. Mayo**  
First Presbyterian Church  
San Diego, California

**Mr. George Sheffer** (Pittsburgh and Tulsa)  
Northern Regional Director  
Young Life International

**Mr. Robert Reeverts** (California)  
Western Regional Director  
Young Life International

**Mr. Kirk Cunningham** (Pittsburgh)  
Cunningham & Schmertz, Investments  
Pittsburgh, Pa.

**Mr. Bruce Larson** (Tulsa and California)  
Executive Director, Faith at Work

**Mr. Cecilio Arrastia**  
Claremont Village  
New York City (The Bronx)

**Mr. Donald Rehberg** (Pittsburgh)  
Controller  
Jones & Laughlin Steel Corporation

**Mr. Donald T. James** (California and Tulsa)  
Executive Director  
The Pittsburgh Experiment

**Dr. Ernest J. Lewis** (Walnut Creek, California)  
First Presbyterian Church  
Oklahoma City

**Rev. Jerry Kirk** (Pittsburgh and Tulsa)  
College Hill Presbyterian Church  
Cincinnati

**PLAN NOW to attend the Conference Nearest You**

Sponsored by PRESBYTERIANS UNITED FOR BIBLICAL CONFESSION

Apr. 1968



ABOUT

## DR. SAMUEL H. MOFFETT

With four major addresses on various phases of a subject of timely importance, Dr. Moffett is eminently qualified by a distinguished career as a Presbyterian missionary, theologian, educator and author.

The board scope of his experience is revealed by these highlights of his career.

Following his ordination as a minister of The Presbyterian Church U.S.A. in Bridgeport, Conn., in 1943 he became Director of the Department of Youth Work of the Board of Foreign Missions.

In 1947 he went to China as a missionary where he taught at Yenching University, Peking and Nanking Theological Seminary, Nanking.

Returning to the United States in 1953 he was a member of the faculty of Princeton Seminary for two years.

Dr. Moffett went back to the Orient as a missionary to Korea in 1955 where his work as a teacher finally led him to the post he now occupies as Dean of the Graduate School and Professor of Historical Theology of the Presbyterian Seminary at Seoul. This institution had been founded by his father, Dr. Samuel A. Moffett — a pioneer Presbyterian missionary to Korea.

Our "Doctor Sam" is one of five sons, four of whom are in the Presbyterian ministry and the fifth, a medical missionary, is Superintendent of the Presbyterian Hospital in Taegu, Korea.

Dr. Moffett has been a vice president of the Korean-American Association and recently has been nominated for President of the Royal-Asiatic Society, Korea branch.

During the past year, he and his wife authored the Bible study on Philippians for the Presbyterian Women's Organization, "Joy for an Anxious Age."

Dr. Moffett has written numerous other books, one translated into Spanish, in addition to his contributions to Presbyterian magazines.



"That all may know Him"

## 3 CONFERENCES TO UPDATE EVANGELISM

NINE WAYS TO  
BRING NEW LIFE  
FOR A NEW AGE

Pittsburgh, Pennsylvania  
First Presbyterian Church  
APRIL 19-20-21

Tulsa, Oklahoma  
First Presbyterian Church  
APRIL 22-23-24

Walnut Creek, California  
(18 miles from San Francisco)  
Walnut Creek Presbyterian Church  
APRIL 25-26-27

# PROGRAM

## THE DAILY SCHEDULE

### First Day

- 12:30 p.m. Conference Staff Luncheon
- 5:00 p.m. Registration
- 6:00 p.m. Reception (to meet the team)
- 7:00 p.m. Dinner Meeting with First Major Address by Dr. Samuel H. Moffett; Dean of the Graduate School, Professor of Historical Theology, Presbyterian Theological Seminary, Seoul, Korea  
"The Biblical Basis For Evangelism"
- 9:00 p.m. First Workshop Sessions

- **Evangelism in the Academic World**  
Leader — Dr. Donald Williams  
Minister to College Students  
First Presbyterian Church  
Hollywood, California

- **Evangelism and Youth**  
Leader — Mr. George Sheffer  
(Pittsburgh and Tulsa),  
Young Life International;  
Mr. Robert Reeves (California),  
Western Regional Director;  
Young Life International

- **Personal Evangelism**  
Leader — Dr. Richard Halverson  
Fourth Presbyterian Church  
Washington, D. C.

- **Pulpit Evangelism**  
Leader — Dr. John Calvin Reid  
Pastor Emeritus  
Southminster Presbyterian Church  
Mt. Lebanon, Pittsburgh, Pa.

- **Evangelism Through Small Groups**  
Leader — Mr. Kirkwood Cunningham  
(Pittsburgh), President, Cunningham & Schmertz Investment Brokers and Trustee, The Pittsburgh Experiment;  
Mr. Bruce Larson (Tulsa and California), Executive Director, Faith at Work

- **Evangelism in Urban Life**  
Leader — Mr. Cecilio Arrastia  
Claremont Village  
New York City (The Bronx)

### First Day (continued)

- **Mobilizing A Church for Evangelistic Action**  
Leader — Dr. Robert H. Mayo  
First Presbyterian Church  
San Diego, California
- **Evangelism In The Industrial Community**  
Leader — Mr. Donald Rehberg  
(Pittsburgh)  
Mr. Donald T. James (California and Tulsa), The Pittsburgh Experiment
- **Evangelism and The Renewal of the Local Congregation**  
Leader — Dr. Ernest J. Lewis (California)  
First Presbyterian Church  
Oklahoma City, Oklahoma  
Rev. Jerry Kirk (Pittsburgh & Tulsa),  
College Hill Presbyterian Church  
Cincinnati, Ohio

### Second Day

- 8:00 a.m. A Time for Prayer
- 9:00 a.m. Opening Worship and Second Major Address — Dr. Moffett
- 10:00 a.m. Second Session —  
First Workshop Session
- 11:30 a.m. Lunch Break
- 1:00 p.m. Third Major Address — Dr. Moffett
- 2:00 p.m. First Session —  
Second Workshop Session  
"You" Talk About Evangelism  
(Free Discussion Sessions)
- 3:30 p.m. Dinner Break
- 5:00 p.m. A Program of Lay Witness
- 7:30 p.m. "You" Talk About Evangelism
- 9:00 p.m. Prayer and Devotion
- 10:30 p.m. Adjourment
- 11:00 p.m.

### Third Day

- 9:00 a.m. Second Session —  
Second Workshop Session
- 11:00 a.m. Morning Worship and Concluding Major Address — Dr. Moffett
- 12:00 noon Adjourment

## SPEAKERS AND WORKSHOP LEADERS



**SAMUEL H. MOFFETT**

Dean of the Graduate School, Professor of Historical Theology, Presbyterian Theological Seminary, Seoul, Korea. Graduate of Princeton Seminary and Yale University. Missionary and educator in China and Korea since 1947. Lecturer, author and contributing editor to Christianity Today and Presbyterian Outlook.

Four Major Addresses  
"The Biblical Basis For Evangelism"



**DONALD M. WILLIAMS**

Minister to College Students, First Presbyterian Church, Hollywood, California. Graduate of Princeton Seminary, Union Seminary and Columbia University. Speaker at numerous college conferences and on television programs. Contributor to religious publications.

Evangelism in the Academic World



**GEORGE SHEFFER**

Director, Chicago Metropolitan Area of Young Life. Graduate of Baltimore Polytechnic Institute. Former Southern Regional Director of Young Life, Dallas, Texas. In 1959, member of group sent behind the Iron Curtain to study effects of Communism on adolescent mind.

Evangelism and Youth



**KIRKWOOD B. CUNNINGHAM**

President, Cunningham, Schmertz & Co., Inc. Investments, Pittsburgh, Pa. President and Director, Pittsburgh Stock Exchange. Graduate of Westminster College and Babson Institute of Business Administration. Trustee and former Chairman of the Board of The Pittsburgh Experiment.

Elder, Mellwood United Presbyterian Church.  
Evangelism Through Small Groups



**CECILIO ARRASTIA**

Missionary of the Presbytery of New York City at Claremont Village in the Bronx. Graduate of McCormick Seminary. Former consultant on evangelism and Spanish editor, the Committee on Cooperation in Latin America. Former lecturer at universities in Central and South America and Puerto Rico.

Evangelism in Urban Life



**DONALD L. REHBERG**

Controller, Jones & Laughlin Steel Corporation, Pittsburgh, Pa. Graduate of the University of Michigan with a master's degree in Business Administration. Business career has been in accounting. Member: Financial Executive's Institute, American Iron and Steel Institute, American Institute of Certified Public Accountants, Board of Trustees, The Pittsburgh Experiment.

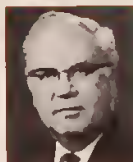
Evangelism in the Industrial Community



**JERRY R. KIRK**

Minister, College Hill Presbyterian Church, Cincinnati, Ohio. Graduate of the University of Washington and Pittsburgh-Xenia Seminary. First Executive Secretary of Presbyterians United and presently serves as Chairman of the Executive Committee. Member, Synod Evangelism Committee of Pennsylvania.

Evangelism and the Renewal  
of the Local Congregation



**RICHARD C. HALVERSON**

Minister of Fourth Presbyterian Church, Washington, D. C. A graduate of Wheaton College and Princeton Seminary. Executive Director, International Christian Leadership. Vice President, World Vision, Inc. Member of Advisory Boards of The Navigators; Orient Crusades Mission. Contributor to many religious publications.

Personal Evangelism



**JOHN CALVIN REID**

Pastor Emeritus, Southminster Presbyterian Church, Mt. Lebanon, Pittsburgh, Pa. Graduate of Pittsburgh-Xenia Seminary. Additional degrees conferred by Louisville Baptist Seminary, Muskingum College and Tarkio College. Former associate editor "The United Presbyterian" and "The Presbyterian Outlook". Author of many books. For many years a TV and radio broadcaster of devotionals.

Pulpit Evangelism



**ROBERT E. REEVERTS**

Western Director of Young Life International. Attended University of Tennessee. Graduate of Fuller Theological Seminary, Pasadena, California. Six years on Young Life staff with operations now including Northern California and State of Nevada.

Evangelism and Youth



**ERNEST J. LEWIS**

Minister, First Presbyterian Church, Oklahoma City, Oklahoma. A graduate of Wheaton College and Princeton Seminary. A trustee of Presbyterian-Pikeville College. Member: Special Study Committee, Oklahoma Synod; Special Committee of Thirty of General Assembly (beginning 1966); Fil-American team of 12 clergymen from five denominations to the Philippines 1965-66).

Evangelism and the Renewal of the Local Congregation



**DONALD T. JAMES**

Executive Director, The Pittsburgh Experiment, Pittsburgh, Pa. Attended University of Pittsburgh and Episcopal Seminary, Lexington, Kentucky. Ordained to priesthood in 1960. Field Associate of Faith at Work, Inc., New York City. Moderator of weekly Faith at Work radio program broadcast over station KDKA, Pittsburgh.

Evangelism in the Industrial Community



**ROBERT H. MAYO**

Minister, First Presbyterian Church, San Diego, California. A graduate of Pittsburgh-Xenia Seminary and Monmouth College. Formerly a member of the Commission on Ecumenical Missions and Relations. Presently a member of the Board of Directors, Tarkio College, Tarkio, Mo.

Mobilizing a Church for  
Evangelistic Action



**BRUCE LARSON**

Executive Director, Faith at Work, Inc., with headquarters in New York City. A graduate of Princeton Seminary with degrees also from Lake Forest College and Boston University. Formerly minister of First Presbyterian Church, Pana, Illinois. Author of recently published books, "Dare to Live Now" and "Setting Men Free."

Evangelism through Small Groups



Sponsored by

## **PRESBYTERIANS UNITED FOR BIBLICAL CONFESSION**

*What You Should Know about this Organization and its Objectives*

Since 1966 this group of leading ministers and dedicated laymen has been working as committed churchmen within our denomination to strengthen an Evangelical witness in mutual concern for the spiritual renewal of our church.

Membership in Presbyterians United has grown rapidly until today it is nationwide. The quality of leadership is evidenced by the type of men who will inspire, teach and advise at these three great regional conferences.

Stimulating the present activity of the organization is the concern being expressed in many Presbyteries and Synods for guidance and direction in the area of a relevant evangelism. As early as the fall of 1966, Dr. William Thompson, Stated Clerk, challenged P.U.B.C. to consider our contribution to this vital area.

As shown by the topics for discussion in the

conference workshops, the problems of evangelism are numerous and different in character. The solutions are not obvious but the need for solution is of paramount importance!

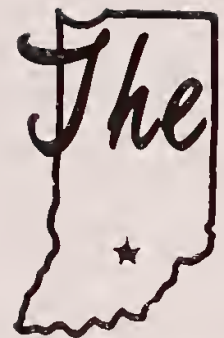
In considering this question Presbyterians United has noted that some would suggest a clear cut cleavage in the church between those who equate evangelism and social action and those who consider evangelism to be primarily a strong call to the new life in Christ for any individual who may be persuaded.

Unfortunately, the issue is not that simple. Elements of both of these alternatives are necessary to an effective and relevant expression of the Gospel of Christ in today's world. The relative importance, the priorities, the order and the medium are the object of our concern in these conferences.

The nationally known team of conference leaders represents the best in creative evangelical thought and practice within our denomination. We look forward eagerly to the stimulus of their guidance and experience. We are anxious to discuss these areas with pastors and laymen of as many of our churches as possible.

We especially encourage members of Presbytery, Synod and local church committees of evangelism. We welcome both men and women. Will you join with us prayerfully in these thrilling conferences as we seek to discover new power and purpose to bring "New Life for a New Age".





*The Scott County*

SCOTTSBURG, INDIANA

# JOURNAL

Vol. 84 No. 16 Thursday April 18, 1968

Scott County's READERSHIP NEWSPAPER For 83 Years

12 Pages Single Copy 10 Cents

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The Conservancy District is  
planning a 200 mile water sys-  
tem in Johnson and Jennings  
Townships and Austin and in  
parts of four other counties;  
the system will use water  
from the Muscatatuck River  
and from the planned Quick  
Creek Reservoir in Johnson  
Township.

Currently the Stucker Board  
is waiting on word from Wash-  
ington on the Board's request  
for a grant of funds for the  
water system from the Econo-  
mic Development Administra-  
tion. Approval of the applica-  
tion by the District E.D.A. of-  
fice at Duluth is expected  
shortly and the application  
will be forwarded to Wash-  
ington.

Spencer Schmitt told the  
Board Monday night.  
At Monday night's Stucker  
meeting, the seeding contract  
for Dam 15, in southwestern  
Scott County, was approved  
with the Quality Seeding and  
Sodding Company of Pekin. The  
cost will be \$3,979.14. This  
firm was low bidder.

## 360 NEW VOTERS REGISTER FOR PRIMARY

With the registration period  
for the May 7 Primary clos-  
ed, Clerk Paul Baldwin reports  
360 new voters registered for  
the primary.

The registrations ran about  
four to one Democratic.

# 5 Moffett Brothers Gather For 4th Time

From Korea, Long Island,  
Louisville and Indiana five  
Moffett brothers were reunited  
for the fourth time in their  
lives on Monday, April 15, at  
Englishton Park. The five  
sons of the late Rev. and Mrs.  
Samuel Austin Moffett of Mad-  
ison and their families started  
a three-day reunion with a  
dinner at the Englishton Es-  
tates.

The brothers have seen one  
another singly or in twos or

threes or fours, this is the  
first time since Christmas  
1952 in Wooster, Ohio, that  
all have been together. Four  
of the brothers are Presby-  
terian ministers and the fifth  
is a medical missionary.

The first time the brothers  
were together was when Tom  
was four and the brothers  
were together in Madison. The  
second time they were all to-  
gether was in the fall of 1946  
in New York City. They were

able to spend only an hour and  
a half together before going  
separate ways again.

The Moffett Brothers were  
born in Korea where their  
father was a pioneer Pres-  
byterian missionary. It was  
many years later that they  
were together for the first  
time. The oldest brother,  
James, left Korea for educa-  
tion in the United States be-  
fore the youngest son, Tom  
was born.

One of the five brothers is  
Rev. Charles Moffett, pastor  
of the Lexington Presbyterian  
Church. The others are  
James, a pastor of a church  
on Long Island, Sam is a  
missionary at a seminary in  
Korea and will be home for  
the month of April. Howard  
is a medical missionary at  
Taegu Korea and Tom is a  
pastor at a Louisville church.

This reunion came about be-  
cause Sam is in the U.S. on  
a speaking tour and Howard  
is home on furlough.

A busy three day schedule  
including a visit to the Mof-  
fett Old Family Homestead in  
Madison was held. Also spe-  
cial worship services were held  
on Tuesday evening in the  
Lexington Presbyterian  
Church with seven Moffett's  
participating in the service.

Members of the family at-  
tending the reunion were from  
Pittsburg, Pa., Wellsboro, Pa.  
Oyster Bay, New York; As-  
sumption, Ill.; Taegu, Korea;  
Louisville, Ky., Miami, Flo-  
rida; New Jersey, Seoul, Ko-  
rea; Lexington, Indianapolis  
and Albuquerque, New Mexico.



THE FIVE MOFFETT BROTHERS together for the fourth  
time in their lives are from the bottom and also the  
youngest, Tom, Howard, Sam, Charles and Jim, at a re-  
union in Englishton Park near Lexington.

## SCHOOL HEADS OF AREA WILL MEET HERE

Legislative proposals for 19-  
69 and salary schedules will  
be the main topics under dis-  
cussion Friday, April 19, at  
the White Cottage when 43  
southeastern Indiana school  
superintendents meet.

South Scott Supt. of Schools  
Merrill Scott is president of  
the superintendent's associa-  
tion. He will be host for the  
occasion.

Supt. Lorel Coleman of Pet-  
ersburg will speak on the leg-  
islative proposals.

*Scott County Journal*  
*Scottsburg, Ind.*  
*April 15, 1968*  
*See also*  
*page 2*

teachers having  
valancy of a mas-  
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vances to \$10,000  
There are 12 st  
eight steps at \$  
steps at \$300 w  
22 years, 24 ya  
and 30 years.

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in taxes.

"In adopting t  
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## Danny Wire On Dean's

Danny G. Wire  
and Mrs. Paul W  
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Dean's List for  
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All honor stu  
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ceremonies an  
day celebration  
iversity May 1.  
ception for par  
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## LIBRARY STAFF TO CONFERENCE

The Scott Coun-  
rary will be c  
Tuesday, April  
the library sta  
Sixth District  
Indiana Library  
Shelbyville, Ind.  
will re-open  
on Wednesday.

The folks who  
paper, read al  
is why advert  
JOURNAL PA  
(And rememb  
days you can  
size paid cover  
CHRONICLE.)



## AUSTIN LOCALS

Mr. and Mrs. Harold Porter and daughter Jackie Kay were Easter Sunday guests of her parents, Mr. and Mrs. Robert Engle, of Austin. They arrived early enough from Danville to attend church services at the Austin Christian Church.

Visiting Mr. and Mrs. Clarence Mullins and other relatives in the Austin area for a few days are Mr. and Mrs. Junior Gross and children of South Lyons, Mich., and Virgil Lee Gross of Walled Lake, Mich.

Mrs. Mona Lea Fields celebrated a birthday recently and enjoyed a dinner at the home of her daughter, Mrs. Janie Lou Davis at Crothersville.

Mr. and Mrs. Harry Doane, Betty, Ruth and Richard Baxter journeyed to Corydon, Easter Sunday afternoon to call on Ethel Gunther and family. A number of the Gunther family children, in laws, and grandchildren were there when they arrived and all enjoyed visiting with each other for the evening.



MEMBERS of the Moffett Brothers family pose for a family picture in front of the stone wall at Englishton Park on Monday. It was the first time some of the members of the family had met.

## Visit Michigan

Mrs. Florence Saenz of Michigan City spent a few days including Easter with her daughter and husband and family, Mr. and Mrs. Leo Cutshall, R 1 Austin. The girls and their husbands and a grandchild, Mr. and Mrs. Ed Gibson of Louisville, and Marvin Gibson of St. Matthews all enjoyed Easter Sunday dinner at the Cutshall home. During the afternoon all the men and boys enjoyed fishing while the women visited with each other.



NOMINATE  
**Clay P. Baird**  
Democratic Candidate for  
STATE  
**Representative**  
Clark, Jennings, and  
Scott Counties  
Your Support Appreciated  
Pd, Pol, Adv.

## ring

Gray  
Bureau Observer  
16, 1968

LT.	BAR.	RAINFALL
44	30.15	-0-
30	30.22	-0-
38	30.20	-0-



*Ambassador and Mrs. Porter enjoy giving small, informal suppers after showing American movies at the residence. Mrs. Porter, who sometimes plays the electric organ for guests, shares with us her favorite champagne supper. Since everything is cold, it can be prepared well in advance of serving.*

**QUICK VICHYSOISE:** Add 2 T. instant minced onion to 1 c. of light cream. Let stand 10 minutes. Meanwhile, combine 2 c. of milk, ½ tsp. salt and a few grains of pepper in a saucepan and bring to scalding point, stir in ¼ c. instant mashed potatoes cook over low heat, stirring until smooth and slightly thickened; combine with cream mixture and 1 can cream of chicken soup. Cool. Pour into blender or electric mixer and blend or mix until smooth and creamy. Chill thoroughly. Serve garnished with cut chives. Serves 6.

**POULET EN GELEE:** Truss and butter two large frying chickens. Salt and pepper inside. Bake at 275° until done, brushing with melted butter frequently. Cool. Dissect into serving pieces, being careful to keep the skin looking nice, and refrigerate.

**GELATIN:** Simmer giblets and neck with a little onion, parsley and carrot to make 2 c. of chicken broth. (If weak, add 1 chicken bouillon cube after straining and clarifying broth). Sprinkle 1 envelope of gelatin into ¼ to ½ c. of cool broth. Let soften 5 minutes, then blend into rest of broth and stir over moderate heat until gelatin has completely dissolved. Pour ⅛ inch of gelatin into platter and refrigerate until set. Pour 1 c. of gelatin into saucepan and stir over ice until syrupy. Remove immediately, and dipping each piece of chicken into jelly, arrange on jellied platter. Chill for 10 minutes, then soon another layer of almost-set jelly over it. Decorate platter with slices of green or black olives, pimienta, hard cooked egg etc. and repeat the coating process. Garnish with parsley.

## A Champagne Supper at the Residence

BY MRS. WILLIAM J. PORTER

Shrimp and Lobster (or crab) Cocktail  
with Grapefruit Dressing  
Cold Vichyssoise  
Poulet en Gelee  
Marinated Asparagus  
Walnuts Pots de creme  
Champagne

**GRAPEFRUIT DRESSING:** Mix ½ pt. of heavy cream, whipped, and ½ grapefruit (juice and grated rind) and 1 c. of mayonnaise. Combine dressing with 1 lb. of shrimp and 1 lb. of lobster or crab meat. Refrigerate. Serve on lettuce bed and garnish with whole shrimp.

**WALNUTS POTS DE CREME:** Melt 4 (1 oz.) squares of semi-sweet chocolate or 2/3 c. of Nestle's semi-sweet choc. chips over hot water. Cool slightly. Separate 4 eggs; beat yolks and blend into cool chocolate mixture. Add 1/8 tsp. of salt, 1 tsp. of vanilla and 1/3 c. finely chopped walnuts. Beat egg whites until stiff; gently fold in chocolate mixture. Turn into individual custard cups or large serving bowl. Chill at least 1 hr. before serving. Garnish with whipped cream and walnut halves. Serves 6.

*Shown below is a table setting frequently used for seated dinners at the embassy residence.*







BY BARBARA H. HARVEY

KOREA has cast its spell over many people and many families. Long ties with Korea are reflected in the homes of many of these families, particularly the descendents of the Christian missionaries who played a key role in the opening of Korea to the modern world. The names of many of these missionaries are well known: Dr. Horace N. Allen, the Reverend Horace Grant Underwood and the Reverend Henry G. Appenzeller. The latter two were the first ordained Protestant missionaries to Korea. They arrived at Inehon Harbor on Easter morning in 1885 and later founded Chosun Christian University (now Yonsei) and Pai Chai Academy (still a leading middle and high school in Seoul). Another missionary, Mrs. Mary F. Scranton, founded Ewha Hakdang in 1886, the first school for women in Korea. Now, with an enrollment of 8000, it is probably the largest women's university in the world. The names of Hulbert, Gale and McCune are as respected by scholars as by their fellow evangelists.

Another such family are the Moffetts, whose connection with Korea began with the arrival of Dr. Samuel A. Moffett in 1890. He moved from Seoul to Pyongyang in 1893, the first Protestant missionary to live and work outside the port cities of Seoul, Inehon and Pusan. Once known as the wickedest city in Asia, Pyongyang became for a time the largest Presbyterian mission station in the world and the center of Christianity in Korea. There Dr. Moffett founded the Presbyterian Theo-

## The Moffett Collection

logical Seminary in 1901, remaining as President until 1924. From 1918-1928 he was President of Union Christian College (Soongsil College), which had been founded in 1906 by his friend and colleague, Dr. W. M. Baird. There also he raised five sons, four of whom are Presbyterian ministers, and one a missionary physician. Two are now living and working in Korea: Dr. Howard Fergus Moffett, M.D., Superintendent of the Presbyterian Hospital in Taegu, and Dr. Samuel H. Moffett, Dean of the Graduate School of the Presbyterian Theological Seminary in Seoul.

In his home in Seoul, Dr. S. H. Moffett is surrounded by many reminders of the family's long connection with Korea, although, in his words, "My longest tie with Korea is that the house in which I was born in Pyongyang was built against a wall built in the time of David and Solomon." With few exceptions, however, the books, paintings and other items in the collection were not passed down from father to son, but have been acquired in the past ten years.

In 1936 the senior Dr. Moffett left Pyongyang on four hours notice after refusing, as a Christian, to take part or to permit his students to take part in Shinto ceremonies. He left behind a large library which had covered the four walls of a large room from floor to ceiling. Among the few things he was able to pass on to his namesake are a few documents on the early Presbyterian Mission efforts in Korea and a pamphlet entitled "Notes on Imperial Chinese Mission to Korea—1890." A photograph album which he prepared in 1899 provides fascinating glimpses into the Korea of the turn of the century. And a letter, dated April 27, 1904, from Jack London, then a war correspondent at the headquarters of the First Japanese Army, has literary as well as historical associations.

An earlier collection of Dr. Samuel Moffett was lost in 1951, when, in circumstances resembling his father's departure from Pyongyang, he was ousted from mainland China. On leaving China, Dr. Moffett joined the faculty of the Princeton Theological Seminary, from which he had received a Th.B. degree in 1942 (he also has a Ph.D. from Yale). There he met Eileen Flower, who was studying for a Master's degree in Religious Education. They were married in Seoul in 1956, a year after Dr. Moffett's return to Korea.

Their collection of Koreana also began in 1956, when a missionary in Taegu gave them a box

of books on Korea. Se-  
cond hand book stores in  
Great Britain and the  
United States have pro-  
vided good sources of ad-  
ditional volumes; one  
very rare book was  
discovered in Colorado  
Springs, Colorado—for  
only \$2.00. The collec-  
tion includes a complete  
set of the Repository,  
published 1890-1898,  
and a nearly complete  
set of first editions of  
Transactions of the Ko-  
rea Branch of the Royal  
Asiatic Society. (Samuel  
A. Moffett was one of  
the founding members  
of the Korea Branch of  
the Society, and his son,  
Samuel H. Moffett was  
recently elected Presi-  
dent for 1968.) Three  
books from the Ro-  
yal Library were a  
gift to the Moffetts  
from their teacher. One has the seal of the Tae-  
wongun; one, a book of Confucian ethics, has the  
seal of Queen Min (and uses her full name, MIN  
Soon-myung); and the third, bearing the seal of  
King Kojong, is a diary of court life, in which the  
King's name is covered by paper each time it  
appears.

Among the most interesting items in the Moffetts' home in Yonchi Dong are several which they have received in recent years from Mrs. Essen Gale, the daughter of one of the early missionary physicians to the Korean Royal Court, Dr. John W. Heron. The elder Dr. Moffett had taken care of the Heron children for some time after the death of their father, and as Mrs. Essen Gale has no children of her own, she has passed on some of her treasures to Eileen and Sam Moffett.

Probably the most beautiful article in the Moffett collection is a three-panel screen which had been given to Dr. Heron by King Kojong. It is really three panels of an eight-panel embroidered screen. (Mrs. Gale has retained five panels for the time being; she couldn't bear to give it up all at once.) Delicate flowers and a Chinese poem are exquisitely embroidered on the now fading, but still lovely, silk. Other gifts from the royal family to Dr. Heron which Mrs. Gale has given to the Moffetts are a hair ornament worn by Queen Min and a length of silk from one of her dresses. (Mrs. Moffett points out that the pattern, a phoenix on blue silk, is the same as that shown on a comprehensive paper pattern

April 27/04

Dear Mr. Cusper:-

Parcel arrived safely. Many thanks. It is pretty close to being under shell-fire today.

Will you please (per enclosed money) buy me 20 yens worth of Japanese 10-yen (ten-sen), stamps, & mail same to me? Five them, please, so that they will not stick together.

My address is

John Hunter,  
Care Correspondent,  
H. A. Overland,  
First Post Office, Mying  
Road, H. A. Overland.

at Changduk Palace.)

Possibly the most interesting is a map of Seoul, similar in appearance to the rubbings available from the Korea University Museum, which was used by Dr. Heron as a road map.

The Moffetts have found many of their Korean treasures themselves. One such find is a 1767 map of Korea and Japan by French cartographers which they purchased at B. Altman's in New York City. Another is a landscape by Tanwon (KIM Hong-do), a famed Korean artist of the 18th Century, which Dr. Moffett purchased at an auction in Seoul in 1956. (He smiles, "Prices were lower then.")

Knowing Dr. Moffett's interest in Korean bells, on which he has lectured to the American Women's Club, Royal Asiatic Society and other groups, a curio dealer brought one of the bells cast in 1895 to commemorate the proclamation of Kojong as Emperor and celebrate the independence of Korea from Chinese overlordship. The bell is now something of a rarity, as the Japanese authorities tried to destroy all 3000 of them during their occupation of Korea.

No collection of Korean art would be complete without some Koryo celadon. On display in the Moffetts' living room is a particularly lovely celadon bowl in the traditional lotus pattern which they obtained twelve years ago. "However, a piece of the most beautiful kind of celadon," says Dr. Moffett, "is one which Eileen found at a kiln site in Cholla Pukto."

What will the Moffetts do with their treasures? "We want to live with them while we are here in Korea," says Eileen Moffett, "but the items of historical importance should not be taken out of the country. It is our hope to place them in a Christian museum, of which there is a beginning at Soongsil College. We would like to have such a museum at the Seminary where the future leaders of the church are being trained, so that they may have an awareness of their country's heritage."

The author is Assistant Cultural Affairs Officer, USIS, Korea.





Guess what! We're leaving a week earlier!



... toys to Georgie's house ... books to library...  
everything else to Thrift Shop...



... specimens for the kids' physicals!



You sell  
air-condition?

# GOING HOME ?

BY MATTIELLI



... so how was I to know the  
orders would get lost...

PERSONAL REPORT, SAMUEL HUGH MOFFETT  
For the Year June 1967 to June 1968

The high point of the year 1967-68 in my assignment at the Presbyterian Theological Seminary was the graduation on Dec. 15 of the first recipients of the Th.M. degree from the new Graduate School. Four of the five candidates successfully completed the two-year program. The new academic year opened in March with ten students in the Graduate School, and with applications received from as far away as India and Japan.

Total seminary enrollment is 232, of ~~which~~ whom 51% (117 students) are college graduates. My courses, in addition to the administration of the Graduate School program, are Presbyterian Church History, History of the Church in Asia, and History of Church History. As a member of the Korean Society of Church History I am helping with the publication of an edition of the Minutes of the Presbyterian General Assembly (1913-1958) prepared from rare manuscript records which were almost lost during the Korea War. Also in the field of history, I have enjoyed an extracurricular incursion into the field of secular Korean studies this year as President of the Royal Asiatic Society, Korea Branch.

My major committee responsibilities have been membership on the Board of Yonsei University (since 1956), which celebrated its 82nd anniversary this year, and on the Board of Foreign Missions of the General Assembly of the Korean Presbyterian Church, of which Dr. Han Kyung-Chik is chairman. It has been a heart-warming experience to see for myself how seriously the Korean church still takes its responsibility of missionary outreach--a duty which it was among the first of the younger churches to assume. It now supports 18 missionaries, in six countries (Thailand since 1956; Taiwan 1949; Mexico 1966; Brazil 1967; Vietnam 1968; and Ethiopia 1968). Two countries were added this year, Vietnam and Ethiopia, the latter in response to a personal request from Emperor Haile Selassie I on the occasion of his state visit to Korea in May. This will be the church's first outreach to the continent of Africa.

Other responsibilities include membership on the Boards of the Korean Bible Society, the Christian Literature Society, Soongsil Middle and High School, and Seoul Union Church, as on the the assistant pastors.

Unexpectedly I was called upon to spend April in the United States for a stimulating month of conferences on evangelism sponsored by Presbyterians United for Biblical Confession. My subject was "The Biblical Background of Evangelism". I am atoning now for my absence from the field by a three-month's draft as Acting Commission Representative, in the absence of Dr. Stanton Wilson. But after returning with relief to stable Korea after four tense weeks in riot-torn, assassination-shocked America, I am no longer quite so sure which is the mission field. But of one thing I am sure, God has called me to Korea, and I know of no place where the opportunities are more challenging.

Respectfully submitted,



MINUTES OF THE MEETING OF THE COUNCIL  
KOREA BRANCH OF THE ROYAL ASIATIC SOCIETY  
JULY 10, 1968

Following a delicious buffet dinner served in the garden of the residence of Dr. and Mrs. Samuel Moffett, the meeting of the Council was called to order at 8:35 p.m., by the President, Dr. Moffett. Present were:

Dr. Carl Bartz  
Monsignor George Carroll  
Mr. Harold Cook  
Dr. Paul Crane  
Mr. Rodger Eddy  
Dr. Kim Che Won  
Dr. Spencer Palmer  
Dr. Sohn Pow Key  
Mr. Benjamin Weems

The meeting commenced with a report by the Publications Committee. Mrs. Sandra Mattielli, who is supervising the printing of Volume 44, was present to give a report. All of the manuscripts for the transaction are in the hands of the printer. Type set has yet to be decided. It was felt that the set of Volume 43 was too large for the size of the page. Other questions to be decided were publisher credit and title. "Selected Studies on Korean Arts", suggested by Mr. Weems, seemed to meet with approval. Mrs. Mattielli then posed the question of the cover color for the reprint of Volume 32. Dr. Crane moved that the cover be bright green, the same as the current series. The motion carried unanimously.

Mrs. Mattielli then brought up the third printing of

July 10, 1968

Korean Patterns, stating that a librarian at Yongsan Special Services Library had volunteered to index the book, in which case a few additional pages would be necessary. Dr. Crane moved that the decision be left to the Publications Committee and the Treasurer. Motion carried.

Again the question was raised regarding a new chairman for the Publications Committee. A motion was made, seconded and carried, naming Mr. Robert Kinney to the chairmanship of that committee. Dr. Palmer then nominated Dr. Sohn Pow Key acting chairman of the committee, pending Mr. Kinney's return from the United States.

Returning to the reprint of Volume 32, a color photograph of Kang-wha-mun was submitted for consideration, to be printed at a cost of 25,000 won, as an illustration accompanying the "Palaces of Seoul". Dr. Crane pointed out that the photograph did not show all three entrances of the gate. It was agreed that the photograph was good from an artistic point, but from a scholarly point it was not sufficient. The motion was made and carried, to use the old plates in the reprint of Volume 32.

In answer to a query concerning handling of two books by authoress Hahn Moo Suk, In the Depths and The Running Water Hermitage, the President indicated that this decision could be made by whoever was handling book sales at the meetings.

Mr. Chung, president of Sam-bo Publishing, has asked for advance monies. Dr. Palmer indicated that a precedent had

already been set and an advance was in order. It was agreed to advance the 40,000 won Mr. Chung had requested.

The minutes of the June 12 meeting were read and approved.

The Treasurer gave his report, a copy of which is attached.

It was recommended that a special effort be made to sell the large and slow-moving stock of Beautiful Korea. It was also agreed that one set of Volumes 1 through 31 be included in the book stock.

The office is temporarily in the offices of the American-Korean Foundation, located in the Korean Research Center building. In the near future, we will have a private office in the same building, in one of two office spaces to become available, at a monthly rental of 10,000 won. Dr. Crane made a motion, seconded by Mr. Weems, approving rental of one of the two offices available at Korean Research Center. The motion carried unanimously.

The treasurer mentioned that Miss Bae was currently auditing membership cards and bringing membership dues up to date.

Mr. Weems announced that the Tour Committee expects to meet next week. The June 22 and 29 tours were cancelled.

Dr. Bartz, Program Chairman, mentioned the name of Andrew Nan, a visiting professor from Michigan; however, it is doubtful if he will still be here by the date of the next meeting, July 17. Gari Ledyard, professor of Korean Studies at Columbia University, was mentioned for July 24.

July 1968



If he is not available, it was suggested that we have Dr. Moon Song Kyu, of Chungbok University, speak on "Indicators of Progress in Rural Korea". Another prospective speaker suggested was Yu Chin Oh, on recollections of the drafting of the constitution. There will be only one meeting scheduled next month - on August 14.

The next council meeting will be September 17, at a location to be announced later.

A vote of thanks was given to the host and hostess for a delightful evening.

The meeting adjourned at 9:45 p.m.

Respectfully submitted,

Recording Secretary